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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., February 21, 1929

NEW SERIES
VOLUME XXXI. No. 8

DISBURSEMENT OF JANUARY RECEIPTS

Education Commission from Budget	\$3,061.62	\$3,061.62
Foreign Missions from Budget	2,996.08	
Foreign Missions from Love Offering	629.18	
Foreign Missions from Christmas Offering.....	3,423.19	
Foreign Missions for Specials	85.00	
Foreign Missions for Near East Relief.....	33.58	7,167.03
Home Missions from Budget..	1,331.59	
Home Missions from Love Offering	283.14	
Home Missions from Specials	62.59	1,677.32
Baptist Hospital at Jackson from Budget.....	266.32	266.32
Baptist Hospital at Memphis from Budget.....	66.58	66.58
New Orleans Baptist Hospital from Budget.....	199.74	
New Orleans Baptist Hospital from Love Offering.....	25.17	224.91
Relief & Annuity Board from Budget	532.62	
Relief & Annuity Board from Love Offering.....	113.25	645.87
Baptist Orphanage from Budget	575.00	
Baptist Orphanage from Specials	66.95	641.95
Southwide Christian Education from Budget.....	932.11	
Southwide Christian Education from Love Offering.....	25.17	
Love Offering to Executive Committee for expense.....	66.23	1,023.51
Baptist Bible Institute from Love Offering.....	44.04	44.04
Southwestern Seminary from Love Offering.....	56.63	56.63
Southern Baptist Theological Seminary from Love Offering	62.92	62.92
Ministerial Education from Budget	133.16	133.16
Mrs. W. C. Lowndes from Love Offering for W. M. U.	12.58	12.58
Negro Seminary from Love Offering	6.29	6.29
State Missions from Budget..	2,396.86	2,396.86
		\$17,487.59

—R. B. Gunter, Corresponding Secretary.

A man by the name of Lies advocated in an Atlanta conference a few days ago, "healthful play" as a prevention of juvenile delinquency.

Word comes from Newton that the church there on last Sunday called Rev. J. E. Wills of Hattiesburg. This field gives a great opportunity and Brother Wills is equal to it.

Dr. T. D. Brown, known to Mississippians as Tom, has been called to Eldorado, Ark., First Church. If we remember correctly he was pastor here before going to Ouachita College.

Mr. Jno. D. Rockefeller, Jr., has bought 267 acres at Westmoreland, Va., the ancestral home of George Washington. The family mansion, Wakefield, built in 1780, will be restored.

It is said that at the next meeting of the Northern Baptist Convention there will be a roll call of states, with one from each state responding, giving account of present conditions. Not a bad idea.

Dr. Wallace Bassett, Pastor Cliff Temple, Dallas, Texas is to be with Dr. McComb & the First Church, Gulfport, in a series of meetings beginning, Mar. 4th.

Pastor McComb asks that earnest prayer be made, by all who read this, for Divine blessings on the meetings.

Pastor W. A. Sullivan of Natchez writes: I have just finished reading the current issue of The Baptist Record. I am impressed to say to you that I think I have never seen any issue of any religious paper quite so good. "The Christian's Valentine" and your editorials apropos the Prayermeeting are particularly fine. I thank you.

The Baptist of Chicago upbraids us with having nothing to say about the killing of a negro by a mob recently in Mississippi, and cynically refers to our writing about the Holy Spirit. Our heads are bowed with shame that occasionally a mob murder is perpetrated in Mississippi. We have no apology to make for writing about the Holy Spirit. And we are grieved also that for every person illegally killed in Mississippi there are ten of the same sort in Illinois. In today's paper there is an account of seven being lined up against the wall and shot to death by gangsters in Chicago where The Baptist is published. And there is hardly a week passes but there are similar murders in that city. They call them gangs in Chicago and mobs in Mississippi. Yes, we have enough in these United States to make us all ashamed.

Convention Delegates

Please fill out the following, and mail at once to Brother J. H. Wells, Chairman of the Entertainment Committee, Jackson, Miss.

I will attend the State S. S. and B. Y. P. U. Convention in Jackson, March 19-20-21, 1929. Please reserve room and breakfast for me.

Name _____

Address _____

The saloonkeeper, in the hotel where the Reparations Conference is being held in Paris, complains that not none of the delegates has been served at his bar. They propose to keep their brains clear.

Just happened to observe two advertisements in a daily paper, one the advertisement of a funeral director, and right under it that of a "Christian Science" lecture, by a man who calls death "an error of mortal mind". Why "mortal"?

The First Church, Corinth, publishes regularly an annual report of the church work. Every department is on record, and every official gives an account of his stewardship. We have just been over this interesting document for 1928, the annual meeting having been held Feb. 6, 1929. In it are the Pastor's Report, that of the Clerk, Trustees, Deacons, Financial Secretary, Treasurer, S. S. Superintendent and other officers, the report of the W. M. S., B. Y. P. U., Choir, and all. It is detailed and complete. If every church kept such a record the historians would have less trouble. Pastor T. W. Young welcomed 45 into the church, 13 on profession of faith. The present membership is 700, of whom 535 are resident. Total contributions for 1928 were \$18,477.06, of which \$7,081.25 was for missions, education and benevolence. The organization of this church seems to be a model of completeness without being cumbersome.

Among the pastoral changes recently noted are: Rev. Layton Maddox goes from Belton, Texas to Immanuel Church, El Paso; T. D. Lide goes to First Church, Abbeville, S. C.; R. C. Campbell goes from Penland, N. C. to Belton, Texas; J. A. Ellis of Raleigh, N. C. goes to First Church, Sherman, Texas; W. C. Sparkman from Manatee, Fla. to Jonesboro, Ga.; B. F. Dickson from Lorenza, Texas, to Lubbock, same state; J. M. Sullivan from St. Matthews, S. C. to Williston, Fla.; E. F. Campbell from Temple Church, Memphis, to Tatnall Square Church, Macon, Ga.; McKinley Norman goes from Dallas, Texas to Quanah in the same state; T. E. Baber goes from Russel, Ky. to Central Church of Martin, Tenn; W. H. Bryant goes from Clemson, S. C. to Barton Heights of Richmond. G. G. Joiner of Beggs, Okla. becomes pastor at Parson, Tenn. J. M. Hall becomes pastor of First Southern Church, Globe, Arizona. W. A. Darden goes from Hughes Springs, Texas to Manitou, Okla. J. C. McCan resigns at Dubach, La. W. A. Wright of Texas goes to the pastorate at Leesville, La. L. F. Maynard resigns Second Church, Hot Springs, Ark.

IMPRESSIONS OF CUBA

By W. A. McComb

In an attempt of the above subject the writer feels very much like a Cuban student's translation of a Bible verse. The verse was "The Spirit is willing but the flesh is Weak". He translated it, "The ghost is realy but the meat is feeble".

The Republic of Cuba is made up of six provinces, embracing 45,000 square miles, and has a population of three and one-half million people. It could easily support ten million. Havannah City in Havannah Province is the capital of the republic. More than one-fourth of the people of this province live in the City of Havannah. The city of Havannah claims population of 600,000 people. Havannah is one of the most beautiful cities in the world. The old city was walled in, and had narrow streets. But for the last twenty-five years she has taken on modern ways of wide streets and avenues, and in that period she has doubled the area of her city limits. Her modern skyscrapers equal any American city of equal size. The sanitary condition of the city is the finest.

The principal industries of Cuba are sugar and tobacco. However, tropical fruits and vegetables abound. There is no frost in Cuba, and the growing season is twelve months in the year. They cut their sugar-cane, and a new crop comes up from the stubbles and the cutting and grinding goes on the year round.

The writer and Mrs. McComb were charmed with the Baptist mission work in Cuba. Dr. M. N. McCall is Supernitendent of the Baptist Mission Work in Cuba, and he is also pastor of the First Spanish Church of about 800 members. Either of these tasks would be sufficient for one man, yet he handles both masterfully. He is one of the finest spirits one ever knew. The Cubans love, honor and respect him most highly, and justly so. By an agreement, the Southern Baptists confine their missionary work to the western half of the Island and the Northern Baptists prosecute their work through the agency of the Home Mission Society. They have forty-two churches and twelve missions which will soon be organized into churches. They have over 3,000 church members on the Island. There were over 200 new members baptized last year. There is a property valuation of more than a million dollars, vested in the Home Mission Board. This property is among the most valuable in the City of Havannah. Their plot of twelve acres in the heart of the city bought for the Cuban College is the best adapted that could have been found. Mrs. Bottoms has recently signified that she will give an additional half million dollars to erect buildings on this campus. She has previously given \$100,000 with accumulated interest for this college enterprise. One who sees this opportunity at first hand will commend her wisdom.

The Cuban work has a most encouraging outlook and deserves the prayers and financial support of Southern Baptists.

The Island of Cuba is beautiful. The Royal Palms grow from 30 to 60 feet tall, and in riding through the country they present the appearance of a forest. The extensive sugar-cane fields and tobacco fields present a most interesting spectacle to the tourist.

When one sees Cuba he is compelled to exclaim, "The half has never been told". But our boat, the "Gov. Hogg" is about to land at Key West, and this letter must end.

At Miami these tourists will get in their Dodge for a drive up the East Coast of Florida, to home again. Next week the writer will tell you about it.

(Feb. 8, 1929 on board Steamer Gov. Hogg)

Rev. Martin Ball recently underwent a serious operation at the Baptist Hospital in Mamphis.

HOME MISSION WORK

By W. W. Hamilton, Baptist Bible Institute

The ministerial students in the Baptist Bible Institute are doing foreign and home and state and city mission work. They preach everywhere in the city, and through them Southern Baptists have an opportunity such as was impossible before the Institute was founded.

As stated by one of their own number, these men go into three different states and preach in all sorts of churches from small fourth time country churches to full time city pastorates. The value and extent of this work is quite noticeable when one realizes that the income derived from it enables the men thus employed to stay in school, and at the same time provides the churches with pastors who are aggressive and efficient and devoted to their work.

For the year 1928 they served twelve full time churches, thirty-nine half time, fourteen fourth time. They report 1244 additions by baptism and 654 by letter, or a total of 1898. The gifts of the churches served were \$49,041.50 to local expenses, and \$11,526.50 to the Cooperative Program, or a total of \$60,568.00. It will be seen that the sixty-two theological students are preaching in sixty-five churches.

They are thus building up the churches and are beginning work in most needy mission fields and are, at the same time, providing their own expenses while they study and serve. The Bible Institute is bringing about a new day in this the most needy mission field in the Southern Baptist Convention.

FOREIGN MISSION BOARD DEBT
REDUCTION

The debt as set up on ledger Jan.	
1, 1928	1,145,729.74
Plus interest paid during the year	
1928	65,878.32
Total to account for.....	1,211,608.06
Less receipts applicable to debt for	
the year 1928.....	246,206.42
Balance in debt account as of Jan	
uary 1, 1929.....	965,401.64
Plus interest paid in January.....	390.00
Total to account for.....	965,791.64
Less receipts applicable to debt in	
January	26,163.72
Balance in debt account as of Feb-	
ruary 1, 1929.....	939,627.92

THE GROUND HOG

From Hints and Helps

The wise old Ground Hog, so quick and wary,
Came out the second of February;
He looked around him, all ready to run,
For high in the heavens he saw the bright sun;

He saw his shadow cast black on the snow;
Then the Ground Hog chuckled and said, "Oh, ho,
We will have cold weather for six weeks more."
And he went in his hole and slammed the door.

The mercury rose, the soft winds blew,
And the people rejoiced that winter was through,
The ladies walked out in spring jackets dressed,
Two poor little sparrows began on a nest.

In his hole the Ground Hog shook with laughter,
As he thought of the blizzards fast following
after,

Then the north wind blew, oh, bitterly cold!
And the people began to shiver and scold.

But Ground Hog turned in his soft warm bed,
Stroked his chin whiskers and cheerfully said,

"The grippe and the earache make you complain
—Perhaps you'll believe when I tell you again."

He rung off his telephone under the larch,
Saying, "Don't call me up till the middle of
March."

—Author Unknown.

SHOULD WE HAVE AN OPEN POLICY OR
SHOULD THINGS BE COVERED UP?

By S. J. Rhodes

Christ said "And men loved darkness rather than light, because their deeds were evil." And when we hear of any kind of denominational policy which seeks to cover up things, and especially when it has to do with the causes fostered and supported by the Baptists of the state, we cannot but wonder if there is any close relation between the practice and the words of the Lord. Baptists have always held to the principle of a true democracy which brings to light the wrong practices of those within the ranks, and deals with them accordingly. It is a sad day for any kind of a Baptist program when certain things are done by any Board of Trustees, or any other leaders who are elected by the Baptists of the state, and who furnish the money with which to run the institutions, do things which they are unwilling to come out in the open and tell the people who are the supporters all the facts in the case.

It is one of the most regrettable things to be forced to believe that we can see such things mentioned above beginning to work in our own state. It is so sad that it is hard for some of us to believe the facts as we face them. I asked recently, one of the men who has to do with the administration of one of our institutions why such policy had been pursued, and was informed that he and those associated with him had thought best not to make public the information that I was asking for. Many of the people with whom I work are coming to me for information about the thing, and I am not able to give the information. The people who want this information are those who help pay the bills for our institutions, and they are not going to be willing to put their money in anything where there is something covered up. I do not believe there has ever been a charge against me that I have not been willing to cooperate with the denominational program, but somehow I feel that if I am expected to cooperate, I have a right to know the full facts in cases where there is a question, and especially when I ask for the information.

I do not believe we will find anywhere in the Bible Scripture to justify any such policy. It was the policy of prophets, apostles and of Christ himself to be open and above board in all their preaching and work. They did not hesitate to denounce those who had done wrong, and did not try to cover up anything.

If any of our leaders are proven to be bad characters, why cover that up, and in refusing to bring out all the facts in the case recommend them to other fields when we do not have confidence in them? Do we not become a party to a great sin? On the other hand if the character of one has been attacked, why not make full investigation, and if it is not true come out in the open and say so?

There is one state in the Southern Baptist Convention which is so badly in debt that they can see no way out, and many think it is largely because of a closed policy. We are to trust our leaders so long as they are trustworthy, when they are not willing for us to know it all, what then?

Editor Cody says in The Baptist Courier, "If the Baptists of South Carolina ever expect to reach the whole body of our people with their denominational message, it must be done through the budget plan", that is by putting the Baptist paper into the church budget.

Housetop and Inner Chamber

Two men have recently given \$50,000 each, conditionally, to the Presbyterian College, Clinton, S. C.

Dr. L. R. Scarborough assists Pastor W. L. Ball in a meeting at Spartanburg, S. C., March 3-17.

There were said to have been 9,395 converts to Mormonism in one year, practically all of them coming from other denominations.

The Baptist Trumpet, edited by Dr. C. P. Stealey of Oklahoma City, has changed from a weekly to a monthly publication.

Several issues of the Southern Methodist failed to appear on account of the serious illness of the Editor, Dr. R. A. Meek.

J. T. Stewart says many ministers do not pray except in public. He may be correct, but we are wondering how he found out.

It is said that the Maryland Legislature is considering a bill to legalize civil marriage, nothing but a religious ceremony now recognized.

A pastor in Florida said his church spent last year \$3,000 for Sunday School literature. But they do not have the state paper in their budget.

The papers announce the engagement of Col. Charles Lindberg, of flying fame, to Miss Anne Spencer Morrow, daughter of the U. S. Ambassador to Mexico.

It is said that Dr. J. W. Gillon at Shawnee, Okla. will try the experiment of having the preaching at 9:30 on Sunday morning, followed by the Sunday School, closing at 11:30.

Press dispatches from Europe tell of the greatest suffering from cold on record. Wolves and wild hogs maddened by starvation attack people. Train schedules are demoralized. Ships are ice bound. Many appear to have died of cold, and some places had to be relieved by food sent in airplanes.

It is said that Dr. D. M. Ramsey has been president of Greenville Woman's College in South Carolina for eighteen years, "closing each session without a deficit wholly from college fees, carried large items of fire insurance, paid interest on bond issue and put thousands of dollars in improvements."

A bill to legalize Sunday base ball passed the lower branch of the Arkansas legislature. It looks like we are coming to the point when the gospel will have to be tried on people. The law doesn't seem to make them good. We have a law in Mississippi against Sunday base ball, but where the gospel is weak the law is a dead letter.

Comity among churches and other religious organizations has made progress fast. On last Sunday choirs of the various churches gave a program at the Century Theatre, the money to be used in helping to buy a pipe organ for the Jewish Synagogue. Choirs of Baptist, Methodist and Catholic Churches participated. Presbyterians refused to participate.

The Salvation Army has come in for a good deal of hurtful publicity lately. It is a great institution and will continue to do good, but the conduct of some of the leaders goes to show that we haven't attained to the sinlessness which the Salvation Army preaches. Last week the head of the Army, Gen. Bramwell Booth, was voted out of office and Edward J. Higgins was made head of the Army. The matter, however, may go through the courts.

Dr. T. R. Glover, an English Baptist, becomes professor of New Testament at Yale.

Leon Trotzky, former war minister of the Soviet Government in Russia, after being exiled for a year or two in Russian Turkestan has arrived at Constantinople, possibly on his way to Berlin.

We have been favored with a copy of Robt. H. Coleman's new song book, "Revival Songs". It is gotten out in a style within reach of the average church, selling for \$15.00 per hundred, carriage extra.

Editor Compere says a brother wrote "Stop my paper" because the editor had spoken a good word for a preacher. That somehow reminds us of the time we got two letters in the same mail, from the same town; one thanking us for recommending their pastor to them; the other "blessing us out" for the same thing.

DR. J. D. FRANKS, of Columbus, says: We begin next Sunday our annual Teacher Training School, with the following workers: Mr. Harrell, of the Sunday School Board; Miss Biby and Miss Creasman, also of the Sunday School Board; Miss Byrd, of Mississippi Sunday School field force; also Wyatt Hunter. Brother Byrd will start us off by being with us on next Sunday. We are expecting the most largely attended school we have had.

BROTHER B. C. LAND writes from New Orleans, La.: I have been called to, and have accepted the pastorate of the First Baptist Church of Quitman, Miss., I move on the field the first of March. I am glad to get back to my native state, after an absence of several years in Texas and Louisiana. The Quitman church presents great opportunities for service, not only in the immediate community, but in the county (Clarke) as well. I trust to be used of the Lord to serve him effectively there.

Several churches in Mississippi have profited by having brother George J. Burnett with them in an effort to make an adequate budget. This was true in Jackson, Clarksdale and other places. He has made a specialty of church finance for many years and knows it from A to Z. He is a preacher's son and knows something of a preacher's problems. He was for several years a college president and knows how to interest an audience. He has successful business experience and knows how to deal with business men. He is Associate Secretary of the Baptist Brotherhood, formerly known as the Laymen's Movement. He has devised a church treasurer's book which is said to be a model of its kind.

The world certainly turns around. When a Democratic Congressman from Mississippi argues for a protective tariff on cotton it would seem that there is something new under the Sun. And that no voice of criticism is raised against it, would indicate that he represents the sentiment of his people. Well, maybe the time is coming when people can consider political questions on their merits without a fictitious allegiance to names and a Chinese adherence to the past. There are Baptists and Methodists who will fight for the name but who know mighty little about the polity or doctrines that the name stands for. The Baptist Record has been called a "Republican sheet" because it declared its allegiance to prohibition. But we have expressed no opinion on the matter of a protective tariff.

Mr. C. B. Bobo of Laurens, S. C. said in The Baptist Courier:

The First Baptist church, Laurens has for

nine years included in the budget for current expenses an amount sufficient with which to send The Baptist Courier to families of the church. We have found this plan a most satisfactory one. It has proved a factor in raising our budget. Our people need information as to present needs, and as to what our denomination is doing. This information comes through our church paper. It is the opinion of the writer that if all our churches were to adopt the same plan, at least some of our problems would be solved. We also include Home and Foreign Fields in our budget. We heartily commend the budget plan for all our churches.

The Corinthian Christians must have been Baptists: They were so much like the Baptists we know. Paul said of them, "Ye bear with a man if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he smiteth you on the face". There are some of our people who will listen to a man and applaud him if he says all the mean things about them that he can conjure up. They will read a paper which makes a business of abusing Baptists and takes every opportunity to express hatred of them, and seeks in every way to belittle their work and their institutions. We are a peaceable and long suffering people and never resent any slander or abuse heaped upon us. Do you pray for those who despitefully use you?

Some people say they don't read the Bible because they can't understand it. But for unintelligibility we have never seen anything in the Bible to compare with this taken from a New Orleans paper's account of a basketball game. Can you fathom it? Here it is: "Four points behind five minutes before the end of the game, the Choctaws came from behind to score seven points while holding the Majors tight. The Choctaws displayed a more agile offense and a tighter defense than Thursday night. While the Majors were occasionally able to dribble or pass through their defense, they kept Jones and Carruth, the Major big guns, on the run all night and gave them opportunity to take their time with their shots. Nevertheless Carruth, shooting away out in the court, ran up high-scoring honors for the Majors with ten points. Strait, the Majors' other guard, dropped in a few long ones to come second with the Militants with seven points." Please hand me a Bible.

Reaching Jackson on the train at five o'clock a. m. a few days ago, we heard the familiar voice of Pastor H. M. King of Calvary Church as he searched for another passenger. This brother not being fit to appear in public at so early an hour, and it being rather early to start in on a day's work, Dr. King suggested that we go and look over his new church building. It was just the opportunity we had been seeking; and so before there was a streak of gray in the east we fared forth and were soon on the inside of this mammoth plant on West Capitol Street. Soon we had all lights turned on from furnace to tower, only there isn't any tower, for it is of Grecian architecture. It was an illumination; itself like a city set on a hill. The auditorium is spacious and beautiful. The lights are adequate without glare. The seating capacity is 1,500 with room to put others in an emergency. It is a three story building, providing for all the departments of work, as well as social features and entertainment. They now have 1,200 on the Sunday School roll, and as soon as they move into the new building this will be augmented. Every department is an institution in itself and equals the average church or whole Sunday School of a generation ago. We have the promise of a picture of the church to be given our readers soon, and an account of the whole enterprise. The membership is now about 2,000. This church was organized about 25 years ago, and this is the third building to be erected, costing about \$250,000.

Editorials

CHARGED NOT TO TELL

In the study of the Sunday School lesson for next Sunday, if you read the entire paragraph in the sixteenth chapter of Matthew you found that this interview with Peter and the other apostles ended with the singular injunction "that they should tell no man that he was the Christ".

Why did he put this prohibition on them? The answer to this might help us to understand the essential character of the Christian religion and how it is propagated. It seems a bit strange that he should seek to prevent the disciples from making known to others what they had evidently discovered themselves to the great delight of Jesus. He had just questioned them as to their conception of him: "Who say ye that I am"? Peter spoke for himself, possibly also for the others, when he said, "Thou art the Christ, the Son of the living God". Jesus' heart leaped with joy at this announcement from Peter and he rewarded him with position and responsibility in the Kingdom of God because of it. "Blessed art thou, Simon, I will give thee the keys, etc."

That men should know him, who he really is, was the thing uppermost in his heart, and through him to know God. This is eternal life, to know thee the only true God and Jesus Christ whom thou didst send. Again he said, "No man knoweth the Father except the Son and he to whom the Son wills to reveal him". To know Jesus as the Christ, this was the objective in the ministry of Jesus. He had attained his greatest aim when he heard Peter say, "Thou art the Christ, the Son of the living God". Why, then, did he tell them to tell no man that he was the Christ?

This is not an idle question. It is not a merely interesting speculation. It bears on the question of how the religion of Jesus is to be propagated. Or on how men are going to be saved. Jesus was slow to tell people that he was the Christ. So far as the record shows he never plainly declared it except on two occasions; once to the Samaritan woman, and the other on oath in his trial before the Sanhedrin. There were special reasons for this. But on other occasions he did not announce it in so many words, though they asked him, "Tell us plainly".

To answer the question, why Jesus told them not to tell that he was the Christ, it will be well to study the interview with the twelve there in Caesarea Philippi which led up to Peter's confession, and what Jesus said about the confession. Jesus did not ask the disciples if they believed him to be the Christ. He left that question wide open, saying only, "Who do ye say that I am"? He did not ask a leading question, that is, a question that would lead to a certain answer. And that was not the first question he asked. The first one was, "Who do men say that the Son of man is"? There was a variety of answers. And none of them correct. But he asked that question first to see if the disciples were merely accepting the ideas and opinions of others about him. That is quite the common thing to do, to this day. Things go in schools, or in fashions. Religious opinions are handed down and passed on from one to another.

In one sense it was fortunate that these opinions of "men" were all wrong. It may help real religion today that men are having false or inadequate ideas about Jesus. The confusion of tongues may make one careful about accepting any of them. Certainly from swallowing them as an authoritative tradition. A man who is orthodox only from tradition is no better off than a heretic. To believe that Jesus is the Son of God simply because we were taught it at our mother's knee, or from our father's lips, or by a godly

Sunday School teacher, has no more saving effect than accepting from others false notions about Jesus.

Is that too strong for you? Think it over. And in the meantime we will say it over in other words: The truth of the gospel has no saving effect when it is simply taught us from the lips of men. The word of God is the sword of the Spirit, and unless he uses it, it will never bring conviction and salvation. In other words, the supernatural nature of the gospel, the religion of Jesus, is not a thing to be accepted as a part of our creed, and passed on from one to another. It is a thing that is supernaturally experienced. It is not supernatural merely in that it is labeled and put among our orthodox theological treasures. It is supernatural in that it is the present working of God in us today, revealing Christ to the individual and doing for him what man cannot do.

This is what made Peter's confession of any value. One might say the same words as Peter and never hear the "blessed art thou". Jesus said, "Blessed art thou, Simon Bar-Jonah, for". Now please put the emphasis where it belongs on that "for". That tells us why he is blessed. "Blessed are thou, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven".

No blessing could have come to him if he had gotten it simply from man. Its value lay in the fact that it was a divine revelation from God. Unless God attends and works, then all the teaching is in vain. It is not enough to repeat orthodox phrases; not enough to pass on to others what we have learned about God. They must get it like we got it. We are prone to think if we will simply pass it on to others the work will be done. Not so.

And so Jesus said, "Tell no man that he was the Christ". To be sure, this was not meant to be an absolute prohibition, for the apostles afterward preached that this Jesus is the Christ. But it is to bring effectively to our minds the helplessness of mere teaching or testimony. The essence of our religion is the supernatural. The danger is in the elimination of the supernatural. Our generation is putting all the emphasis on teaching and training. We have the greatest machinery for this today that the world ever saw. And we are working it to a finish. And we are getting nowhere. The tide of unrighteousness rises. The ebb of spirituality continues. Crime increases and conversions decrease. Worldliness abounds in the churches and mission offerings fall off. Revivals lag and no sort of sin provokes discipline in the churches. There were never so many diplomas and so much devilry.

"Except Jehovah build the house, they labor in vain that build it." "Except Jehovah keep the city, the watchman waketh but in vain." "Ye shall receive power when the Holy Spirit is come upon you."

THE ROMAN QUESTION

We have been hearing a great deal lately through the secular papers about the settlement of the Roman Question. Most people know that for centuries the Pope of Rome, head of the Roman Catholic Church, has given the rulers and diplomats a good deal of trouble by his claim to temporal sovereignty over a part of Italy. This formerly included the city of Rome and a good deal of territory around it. Italians for a long time wished for and strove for a "United Italy". For generations the peninsula of Italy had been divided up among various sovereigns; much of it at times being subject to foreign rule. But in 1870 the Italian army having united most of the states of Italy took possession of Rome and established the seat of government there as the Capital of United Italy. To do this it was necessary to dispossess the pope of a large part of his temporal dominions. He had previously been supported in his claims by the Emperor of France against the Italians. But just at that time France had enough to do, and more, to resist the Ger-

man invasion, in which the French emperor lost his office and France became a Republic.

Since the occupation of most of the city of Rome by the Italian army, the pope retired into the part known as the Vatican and has called himself the prisoner of the Vatican, in a vain effort to elicit sympathy and support of other Roman Catholic countries for his claim to sovereignty in Rome. Since 1870 there has been no cordiality between the Italian rulers and the pope. The Pope has waited and labored for some advantageous opportunity to recover the lost territory and recognition of his temporal sovereignty.

The opportunity seems to have recently arrived in the change of government in Italy to a Fascist Dictatorship under Benito Mussolini, formerly a socialist and newspaper man. Mussolini seized the reins of government, organized the whole country under his partisan rule, made it unprofitable for anybody to resist his authority, and sought to strengthen himself by any popular appeal available. In some of these he has shown marked ability and always consummate egotism and selfishness. It is marvelous how popular government swings to a dictatorship. It is accomplished by a demagogue of real ability or political shrewdness. These qualities are evident in the present dictator of Italy.

It looked at one time as if Mussolini and the Roman hierarchy might come into serious conflict. That was when the Fascist government insisted on having the whole educational enterprise of Italy under its control. But shrewd diplomats on both sides seem to have gotten by this difficulty somehow. Mussolini was afraid of the pope, and the pope was afraid of Mussolini. And furthermore they needed each other in their business. So the peace was outwardly preserved.

That seemed a good time for the pope to put forward again his claim to temporal sovereignty over the territory he had lost. Between a dictatorship and a hierarchy there is a good deal of natural sympathy. They are both forms of absolutism, control from above, without having to answer to those whom they control. If they can divide the loot, then there is a chance of getting on together, for a while. And so an agreement has been signed between them.

Not all of the terms have been made public, and they may not be, at least for a good while. But the pope is to get back a small part of the territory of his lost dominion; and is to be compensated for the loss of the rest by receiving some fifty million dollars. But that is not all. The news dispatches from Rome are a little wary about putting down in plain English what else "the church" gets. But they tell you enough for you to see which way the tide sets.

These news items refer to an agreement by which the state assumes support of the "clergy", and the Roman Catholic Church has certain exclusive rights and privileges. We are waiting for more specific information. But enough has been given out to reveal the true nature of Roman Catholicism. It is evident that two things which are dear to the heart of Roman Catholics have been attained. They are the complete union of church and state; and the exclusion of non-Catholic organizations from equal rights in Italy.

We have been hearing a good deal for several months now about tolerance and intolerance. This cry has come particularly from Catholics in this country, and from those who have been misled by their deceptive slogan. These things have not fooled anybody except those who wanted to be fooled. The Catholic church is now and always has been for union of church and state where they can control the state, and not otherwise. They have never been tolerant of other faiths where it has been possible to exclude them, or persecute them. They do not believe in argument to advance their cause; but are advocates of force to that end. The situation in Italy is apt to open some people's eyes if that can be done. And it won't be long now till we shall see what we shall see.

H. F. Jones of North Carolina succeeds Dr. H. M. Wharton, deceased, at Brantley Church, Baltimore.

It is announced from Hattiesburg that Brother J. E. Wills has accepted the call to Seminary, Miss., and will begin his work there April first. The Seminary Church is to be congratulated.

W. R. Moody, son of the late Dwight L. Moody, has been for years chairman of the board of trustees of the Moody schools for boys and girls at Northfield. He recently resigned because he was not satisfied with the financial policies of the administration.

One of our advertisers, the Galion Metallic Vault Co., writes that one reason they selected The Baptist Record through which to advertise is that the Record goes into earnest, intelligent homes.

"But back of all other considerations is the fact that your editor's responsibility does not end with what he puts into his editorial columns. It extends to every page of his paper. The advertising columns cannot be prostituted to false, misleading or fraudulent advertising without reacting immediately upon the integrity and sincerity of the entire publication.

"Your readers evidently have faith in your paper from the first page to the last and so long as this condition prevails your publication should prove a good advertising medium."

The hour cometh and now is when the moral forces of the country must unite and cooperate to overcome the once subtle, now brazen, efforts of the tobacco companies to fasten the cigarette habit on the young men and women of this country. No advertisement so rouses the indignation of a decent man as to see the appeal to young women to take up the smoking of cigarettes. And we need not fool ourselves into thinking that these appeals are ineffective. Women got accustomed to indecent dress on the stage till it was adopted as the ordinary dress. And women are getting accustomed to this smoking of cigarettes on the stage and in the advertisements until they are sure to be lured into it. It is time to fight by publishing the truth about cigarettes and to seek suitable legislation. The tobacco companies now have many legislatures in their grip and some governors until they dare not even put a tax on cigarettes. The devil is not dead, and not even sick.

From every point of view the situation in China today is most interesting. Most Americans have had a sympathetic interest in the struggle which has been going on there for a good many years and, has been acute for the last few years. It has seemed to us a struggle for liberty, for independence and for unity. That mistakes should be made was inevitable but the trend of things was righteous and wholesome. China is emerging today into order, and has the promise of great progress politically, financially, educationally and religiously. We are most interested in the religious outcome. A year or so ago people were asking if mission work was at an end in China. We were never uneasy on that score, for God is in his heavens and the gospel is his gift to the world for its redemption. Some things had to be torn down to build a bigger structure. There may be others due to be torn down. Serious problems are on us in mission school work. But more people are being saved in China today than ever before. The native Christians are accepting responsibility, and they are welcoming the returning missionary. Old fields are being re-occupied. New fields will be opened. We need to pray for divine wisdom and guidance. Pray specifically and daily for China. Our Foreign Mission Board has a good message on this subject in this week's Record. See page 16.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Let Us Criticize Our Work

Who should criticize our work? All of us who are taking part in it have a right. The man who is taking no part in it is meddling in other people's affairs when he undertakes to criticize it.

What should our motive in criticizing our work be? Our motive should be to make it better. In other words, our criticism should be of a constructive nature. It should be with a view of finding defects, if there be any, and removing the defects. The person who is afraid of criticism gives evidence that he is doubtful about the security of his work. If a work is worth while, it will stand the test of criticism. The right kind of criticism helps to convince others.

There is some times a tendency to prevent investigation. Some want you to say nothing against the work. Others say "do not wash your linen before the public". There is doubtless some merit in this, but if this is the only method by which you can present attractive linen to the people, then you remove the objection. It is doubtless better to do the washing in private, but by all means it should be done. But let us bear in mind always that our object is to strengthen the Cause of Christ by improving the methods of our work.

On the fifth of March, there is to be a workers' conference in the Baptist Building, the object of which is to criticize the work of the various departments. This is to be constructive criticism. The object is to make improvements, if improvements are needed. This is in keeping with the wisdom of men in secular activities. They inspect, they check up, they revise with a view to efficiency. Those in religious work should not fall behind. They should be as wise as "the children of this world".

The Home Mission Board

The writer has had impulses for a long time with reference to the Home Mission Board. He has hesitated to express an opinion, desiring to give time for more deliberate consideration. We are not far, however, from the time when convictions will have to be expressed. The Southern Baptist Convention meets in May. The Home Board will be one of the vital topics for consideration. State Secretaries have considered this question. So have Editors of religious papers.

In order to determine whether the Home Mission Board should be continued, several things should be taken into consideration. We name a few of them.

We do well first to note what the Home Mission Board has been doing. It has been maintaining a very competent evangelistic staff. This phase of its work has been discontinued. It has been doing co-operative work with the various states. This has been discontinued with the exception of perhaps three or four states. It has been doing mountain school work. One of the Secretaries in one of the states where many mountain schools have been operated says that this is no longer a necessity as it once was, this due to the planting of high schools throughout the state by the State Department of Education. The Home Mission Board has also been engaged in some hospital work, but the work itself has not been very profitable in so far as the Home Board's connection is concerned. A majority of the people seem to think that this is not a part of the Home Board's responsibility. The Board has been doing some work among the Negroes. We are convinced that the Negroes are amply able to take care of their own work. They need to feel the responsibility. This is true of the In-

dians as well.

The Home Board is doing good work in Cuba and a little work in the Panama Zone. This work could doubtless be taken over by the Foreign Board. It is also probable that the two or three states which are now being aided by the Home Board could take care of their own work. The states are better prepared now to do the work which the Home Board at one time did than they were in other days.

There is a feeling on the part of many people that the Home Board affairs have not been handled to the best advantage. One question of vital importance is whether if the Home Board is continued the work could be reinstated in the confidence of the people. This is to be considered along with the question of the necessity for its activities.

We believe that one of the best things that could be done would be to discontinue the Home Board, to dissolve it as early as practicable and settle the indebtedness as rapidly as possible. Doubtless the balance of the Carnes' shortage should be taken care of by free will offerings rather than from the Cooperative Program.

We would favor the consolidation of our Southwide activities, having one board. We have surely grown in experience and strength and wisdom sufficiently to enable us to conduct our Southwide work to a better advantage by the use of one board. With the proper representation from the various states, the work could be viewed from the center. The one board would then consider the work in the light of every interest. There would be removed the temptation to be partial towards some interests. There would also be a reduction in overhead expenses. If railroads and other large business interests are finding economy and efficiency in mergers, there is no reason why we, as a denomination, cannot profit by similar methods. As a matter of fact, cooperation in its larger sense will naturally lead to this conclusion. We should be thinking in Kingdom terms when we think of cooperation.

None of this means that the Home Board and other boards have not been needed. Neither does it mean that they have not done a great work. But it simply means that we, as a denomination, have grown and as the churches in the various states have seen fit to carry on their associational mission work without the various district associational boards by entrusting this work to one State Board, so we as a great denomination have grown to where we can consolidate all of our activities in one great Southwide board. Some will say: we fear centralization. There is no good reason for raising this objection when we have had some calamitous and disastrous experience under the present order. Furthermore, there is no more danger in centralization under this consolidated plan than there is under the present form of our government for the United States. Our denominational work can be just as representative with the one board as with a large number of boards. We can still have decentralization of power.

J. C. Penny backs the Christian Herald with his money. There are some people who see the value of the religious paper.

Tulsa, Oklahoma, is said to have invited the Southern Baptist Convention for 1930.

Rowe C. Holcomb resigns as Secretary of Layman's work in Louisiana and enters the school of religious education of the Southwestern.

ABOUT THE PROGRAM OF THE SOUTHERN BAPTIST CONVENTION

Shreveport, Louisiana,
February 12th, 1929.

Dr. William Russell Owen,
First Baptist Church,
Columbus, Georgia.

Dear Brother Owen:

Your open letter of recent date appearing in the denominational press addressed to me as chairman of the Program Committee for the Southern Baptist Convention has come to my attention. In reply I would say:

First, the Committee of which I am chairman for the next session of the Southern Baptist Convention is not a "Program Committee". It is a Committee on Order of Business. As I understand it, the only duty this Committee has ever performed has been to allocate the Convention time to all the causes that were to be presented.

Second, the program, in so far as there is a program, as regards Committee chairmen who are to present reports, and those who are asked to make special addresses on reports, has always been made up by the various Boards and Commissions.

Third, you can readily see how there would be duplication in the matter of platform speakers when they are secured in this manner, each Board acting independently without knowing whom the other Boards had chosen.

Fourth, your interest in the enlistment of a large number of our splendid young men as Convention speakers finds hearty response in my own heart. I am sure that the entire brotherhood would give expression to a similar desire if it had an opportunity to do so.

For this, and other vital reasons, I believe it would make for Convention efficiency and for stronger programs and wider representation if the Order of Business Committee were made indeed and in truth a Program Committee.

Fifth, your desire for the largest possible opportunity for the presentation of the missionary appeal will, no doubt, get ready response also. If you will refer to the Order of Business for the last Convention you will find that Home Missions and Foreign Missions had eight hours and twenty-five minutes of the Convention session. This cry for more time for the missionaries has been rather insistent during the last several years, and in order to grant it the Order of Business Committees for some years designated all of Sunday evenings for the missionaries. But these services were so poorly attended that the secretaries of the Boards themselves requested their discontinuance. Furthermore, we should remember that the definite hours allotted to definite missionary discussions do not constitute all the Convention time given to the interest of missions. For example, if the New Orleans' hospital is a missionary enterprise, then time given to that is in the interest of missions. If our seminaries at Louisville, Fort Worth and New Orleans, and the Education Board are necessary to the missionary enterprise in preparing and equipping the worker, then time given to them is in the interest of missions. If our denominational papers are necessary to the promotion of the missionary causes, then time given to them is in the interest of missions. If our Relief and Annuity Board is the denominational agency for taking care of the casualties of the missionary enterprise, then time given to it is the interest of missions. Indeed, is not missions the mission of all our enterprises, and of the whole Convention itself? The money that goes to the Boards for the support of the missionaries on the fields is by no means all that we give to missions. All that was given to the support of those same missionaries while they were getting their education is missions.

Sixth, as to the matter of arranging several open conferences at various places, I do not feel that this is within the province of our Committee.

Neither one of these conferences would be the Convention in session and our Committee is charged only with the responsibility of arranging the order of business for the Convention itself. I believe, however, that there is value in your suggestion. The Convention itself may take some action in regard to this for the future.

Seventh, I may say in conclusion that our Committee will make the utmost effort to present an Order of Business to the Convention which will take care of all the causes proportionately and as adequately as can be done with the limited time at hand. I have written to all the Convention agencies, Boards, Commissions, and Committee chairmen requesting that they indicate to our Committee the amount of time they would like to have on the Convention Order. When our Committee meets all the requests of these agencies will be considered and the time at the Committee's disposal will be budgeted to those causes just as conscientiously as a mission Board seeks to budget its money on the basis of the appeals for help which they have.

I am sure the other members of this Committee appreciate as heartily as I do your open suggestions, and I may say here to the brotherhood at large that our Committee shall be glad to have suggestions from any of the brethren anywhere. When we meet about the first of April to make out the Order of Business we shall do the very best that we can.

We would like for the brotherhood to keep in mind, however, that the meeting of the Convention on Thursday instead of Wednesday gives us one full day less than previous Conventions have had.

With Christian love, prayers and best wishes.
Cordially yours,
First Baptist Church,
Shreveport, Louisiana.

SHOULD SOUTHERN BAPTISTS CONTINUE TO DO HOME MISSION WORK?

E. C. Routh

The question considered in this discussion is not, "Should Southern Baptists continue the Home Mission Board?" They may engage in home mission activities without a separate board. The suggestion has been seriously made, is made by a writer in this week's Messenger, that Southern Baptists have one mission board with home and foreign departments. But a question which goes beyond methods is, "shall Southern Baptists continue to cooperate in doing missionary work in the homeland?" We have a deep conviction that they should for the following reasons:

1. The Scriptures teach co-operation in missionary tasks without reference to geographical limitations. God loved the whole world. Christ commissioned His disciples to go into the whole world. They were to be His witnesses in Jerusalem and Judea and Samaria as well as in Macedonia, Achaia, and Italy. They were under obligations to be missionaries in Judea as well as in Italy. Not many years passed before believers in Macedonia were sending money to Judea. I is not inconceivable that some day Christians in China and Brazil will be sending missionaries to the United States. If we neglect home missions, America may become a foreign mission field. Baptist churches in foreign fields are now more careful about receiving members than are Baptist churches in the homeland. As a rule they are emphasizing spirituality more.

2. What is the purpose of the Southern Baptist Convention? Why was the convention organized? To elicit, combine, and direct the energies of the denomination for the propagation of the gospel. We have quoted from the constitution of the convention. Doesn't the propagation of the gospel include the South as well as other lands? Is not world missions, both home and foreign, the primary task of Southern Baptists? Shall we perform only part of that task?

3. Home missions is a means of enlisting the interest of all Southern Baptists in all the work

which Southern Baptists are doing. Nothing that concerns any Baptist in the South is, or should be, a matter of indifference to any Baptist anywhere in the territory of the Convention, whether in Maryland or New Mexico. Except for spiritual ties, believers in Macedonia had little in common with the believers in Judea, but they were interested in them and co-operated with them. For instance, we may have no mountain schools in Oklahoma, but we are not to be indifferent to the benefits of mountain schools. Not long ago, the pastors of three great Baptist churches, only a short distance from one another, and within a few hours' ride of Oklahoma City, all had at the same time pastors who came from the mountain schools of North Carolina. We never know to what extent one section of the South will profit from home mission work done elsewhere in the South. Ninety years ago Jesse Mercer, of Georgia, was induced to give \$2500 to send a missionary to Texas. James Huckins was selected as the first missionary. On the same evening the Galveston church was organized, Gail Borden, Jr. and his wife were baptized in Galveston Bay. Mrs. Borden was a niece of Jesse Mercer. Thus he received quick and unexpected returns from his home mission investment. We must have a tie to bind us together in the homeland in missionary effort. That tie is home missions.

4. There are tasks either too great for one state, or so vitally related to every part of the South, that all the states should have a part in such tasks. Consider New Orleans, for instance,—indeed the Southern half of Louisiana which is largely French Catholic. No one who has not studied first-hand the appalling spiritual destitution in that mighty section can appreciate the needs, or the inability of Louisiana Baptists adequately to do what ought to be done without the co-operation of their brethren in other states. Twelve years ago, before the founding of the Baptist Bible Institute, there were, in New Orleans with its more than 300,000 people, only six struggling Baptist Churches with a total membership of less than 1500. While a new day has come to New Orleans as a direct result of the missionary influence of the Institute, the spiritual reclamation of the city, has only been begun. We may say in passing that the Baptist Bible Institute is one of the greatest gospel lighthouses in the world. It is intensely evangelistic and is touching all Latin America. New Mexico is another strategic home mission field, and out there is another training school, Montezuma, afire with the missionary passion, which must have relief and have it speedily. Southern Baptists, with their resources and their missionary obligations, laid on them by Jesus Christ Himself, must not, dare not, let their comrades in New Mexico bear their crushing burdens alone. There are other illustrations which might be cited of home mission opportunities which should be seized by Southern Baptists. The strong must share the burdens of the weak. The rapidly growing cities, with their perils and problems, are a distinct challenge to us. We are doing very little among our neighbors from other lands,—not only hundreds of thousands but millions. The new day of industrialism has brought acute spiritual needs. And on and on.

Southern Baptists not continue to do home mission work? There is more of it to be done than ever before. Let us work the works of Him that sent us while it is day for the night cometh when no man can work.

—Baptist Messenger.

HOME AND FOREIGN FIELDS—THE NEGRO
O. L. Hailey, Sec.

The Home and Foreign Fields for March is devoting a large part of space to a representation of the Negro people, taking note of their former condition, and showing as fully as possible, the present day conditions and achievements. It is a valuable presentation of a most vital subject.

Please say that I have secured the permission

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

How To Lead People To Pay What They Promised or How To Follow Up The Every Member Canvass

(Continued from last week)

2. Church Treasurer's Report. (Cont'd.)

I knew a church treasurer once who deliberately refused to report to the church even though the church requested him to do so. I did not say very much at the time, but I thought a great deal, and judging from the number of unpaid pledges I took it for granted that some of the other members did some thinking also.

Suppose you wanted to invest some money in a distant town, but not having time to go personally you should send your money by a friend. Suppose six months should pass without hearing a word from your money or your investment. Suppose you should go to your friend and ask him what he did with your money, and he should reply by saying, "Sir, when you gave me that money, did you not have confidence enough in me to believe that I would do with it what you asked me to do?" "Yes." "Then, just continue your confidence in me. I am not going to tell you what I did with the money. You just believe that I invested it for you like you requested." If he refused to tell you what he had done with your money, how much more would you entrust with him? On the other hand, if he had come back and reported to you voluntarily and had given you a receipt showing that he had invested your money according to your request, you could not have doubted him or suspected him and you would gladly trust him with more. The same principle applies to a church treasurer.

I knew a church, several years ago, whose treasurer refused to report to the church. More than once the pastor had men and women to give him money and each one would say as he handed it to him, "This is to apply on your salary". He would say, "Why don't you give it through the church in the regular way"? And, each one would say, "Never mind, just put it in your pocket. I will tell the treasurer I gave it to you."

I used to wonder why people gave their money to the pastor personally, but for a number of years I have been convinced that they do so for one or more of three reasons: (1) Same people give to the pastor directly and personally because they want him to know how much they are paying on his salary. They want him to know how much they are paying so he will be easy on them in his preaching. In other words, they give it to him as a bribe. They want him to know that if he visits them, humors them, takes sides with them in every issue and preaches to please them they will continue paying him, but if for any reason he displeases them they will stop paying and he will lose that amount from his salary. They know they would "look up to" anybody who gave them that much money each week or month, and they take it for granted the preacher will do the same. Some people let their gifts go through the church, and then make it a point to tell the pastor how much they are paying on his salary. They too, pay their money as a bribe.

I am told that a goodly number of ministers, knowing this, betray their Lord, and instead of standing for the faith which was once for all delivered to the saints, they "soft-soap" the people, and instead of preaching the Word in order to bring conviction to the hearts of men they use diplomacy in order to hold their position. In other words, they accept the bribe and "play up to the heavy givers". If there are such ministers, I am persuaded to believe that they are

ministers of Satan and not of Christ (II Cor. 11:15).

All true ministers of Christ look upon bribes with contempt no matter from what source they may come. Whether they come through the church and whether it is large or small, they will remain true to their Lord and "preach the Word; they will be urgent in season, out of season; reprove, rebuke, exhort with all long-suffering and teaching" (II Cor. 4:2). And when they lead their members to give to God instead of to men and institutions, then they will give whether they like the way their pastor preaches or not. (2) Others give to the pastor directly and personally because they don't want their left hand to know what their right hand is doing. I have noticed one thing about this class of people. They want the world to know that their right hand has done something. In other words, they want the world to know that they have made a contribution, but do not want the amount to be known. Therefore, when they make a gift they usually tell their neighbors that they have "paid the preacher". They do not always tell how much they gave because they don't want their left hand to know what their right hand has done. The fact is, they give so little they are ashamed for people to know the amount they give. I have never in all my life known any such person to be very spiritual. Jesus said, "Let others see your good works", (Mt. 5:6) but if I was robbing God of His tithes and offerings with my right hand, I wouldn't want my left hand to know it either. (3) Others give to the pastor directly and personally because they are afraid to trust the treasurer with it. Not only many individuals, but many missionary societies send their mission money directly instead of letting it go through the church because they are afraid if the treasurer and deacons or finance committee get their hands on it they will use it to pay some local debt instead of sending it to the mission board.

I have known churches to take subscriptions with the understanding that all mission money would be sent to the various mission causes each week or each month, and I have known the people to give, thinking that part of their money was being used for missions, only to learn later that the treasurer and finance committee were overruling the action of the church, betraying their confidence and using all their money on local expenses.

I have known other churches to take subscriptions with the understanding that a part of it was to be used for missions each week or month, and later the members learned from the treasurer's voluntary report that the treasurer, the deacons and the finance committee were keeping faith with them and using the money according to the plans adopted by the church. In these same churches, I have known the people to pay what they promised.

(Continued next week)

Engagement For Stewardship Institutions For February And March

Feb. 3, Gulfport First Church. Feb. 10, Philadelphia First Church. Feb. 17, Brooksville. Feb. 24, North Gulfport. Mar. 3, Monticello. Mar. 10, Wiggins. Mar. 17, Crystal Springs. Mar. 24, Lyon.

Mr. and Mrs. Stanley Armstrong have recently assisted in a meeting at Trinity Baptist church of Long Beach, Calif., in which there were 78 additions to the church. The Armstrongs are now in a meeting with the First church of Independence, Kansas. Rev. Olen Cornelius—pastor.

of the S. S. Board to have sample copies of this number sent to any pastor, or President or Secretary of a Womans Missionary Society, who will write for it. Requests should be forwarded promptly, in order that a sufficient number of copies may be published.

The month of March is being devoted to the study of the Negro People by the Missionary Societies. And in the Home & Foreign Fields is much valuable matter. Send directly to the office for sample copies. Address,

The Home and Foreign Fields,
161 8th Avenue, North,
Nashville, Tennessee.
O. L. H.

"BAPTIST ORPHANAGE AND THE NEW MANAGEMENT"

Mr. and Mrs. W. E. Thompson, arrived at the Orphanage on February 1, and have thrown themselves right in the work.

Mrs. Massey and I feel that there is no reason for us to wait until April 1st, in moving out from the Orphanage, so we have moved out and have turned the work over to Mr. and Mrs. Thompson.

Please address all mail concerning the Orphanage to Mr. or Mrs. Thompson, or The Baptist Orphanage. We will still receive our mail in Jackson so you may write us at the same address, simply to Jackson, Mississippi.

We again want to express our appreciation to the Baptists of Mississippi for their hearty cooperation and trust that you will be as loyal to the new administration as you have to us. I shall work for the Orphanage where-ever I go.

I am now open for Church Work or whatever phase of the Lord's Work, he can use me.

In my report of the Orphanage Jan. 24, the number of registered cows should have been given twelve instead of twenty; and a total of 58 head of cattle instead of 68; and approximately 1,500 chickens, as we could not count the exact number.

—B. E. Massey.

One Of The "Boys"—Versus—One Of The "Men"

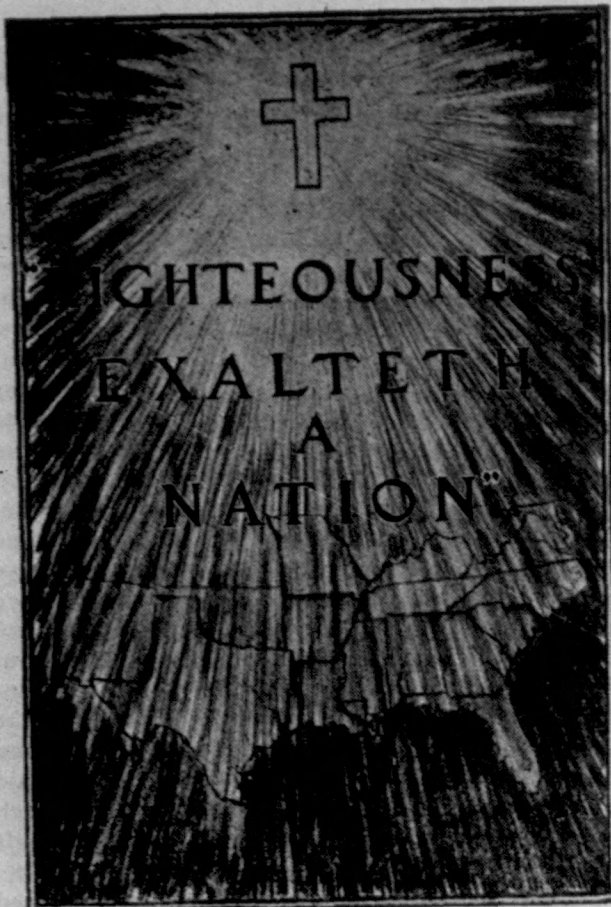
Where are my Pals of my prosperous days?
The Friends whom I used to know?
Where are the jolly good fellows now
Of the meaningless Long Ago?
When I had cash I was "One of the Boys,"
And I thought I was "One of the Men".
I paid the price for the fun and the noise;—
I was one of the "fav'rites" then.

Where is the lassie who loved me so;
And sweetened the thought of life?
She was right as she sadly answered "No!"
When I asked her to be my wife.
Maybe she is happy, while I tonight,
Am an outcast in rags, unknown.
I am reaping "The Wages of Sin" alright;
And bearing the Sorrow alone.
When with glass in hand, amid thoughtless friends

You're drinking, just think of me then.
'Midst fun and noise, you are "One of the Boys".
"CUT IT OUT!!" Be "ONE OF THE MEN."
—Frank E. Edwards

Jacob Gartenhouse, the Home Mission Board's lone missionary to the 500,000 Jews within the bounds of the Southern Baptist Convention, recently visited Louisville, where ten years ago he entered the Seminary, began his missionary work among his own people and simultaneously withstood the temptations and persecutions imposed on him by his kin. He made his usual interesting and commanding appeal for interest in his program, but lamented the fact that Southern Baptists were losing an exceptional opportunity to win to Christ hundreds of Jews, who were ready to receive Him, because we were expecting him to win the half million Jews on a budget of only \$4,000.00 out of which his salary must come.

W. M. U.



A Last Important Call

Will you note that this is not only an important CALL, but is also a LAST call; and it comes to each W. M. U. Organization in the State:

THE BOOK OF REMEMBRANCE for our RUBY ANNIVERSARY, that is for 1928, is being prepared. We have not heard from each Organization, nor from each Association, nor from each District, just what these wish in this Book. A number have sent material, but not all. Surely we wish the Book complete. We want EVERY Organization represented that deserves a place in this Book. We want no Organization left out because of belated material reaching our State Chairman.

Wont you each and all scatter this information far and wide? Wont you see that it is formulated at once and mailed to MRS. NED RICE, CHARLESTON, Mississippi? Let her hear from you not later than March 1st.

Bear in mind the Book of Remembrance is a history of our State W. M. U. Not one Organization wishes to be omitted. Years from now when your W. M. U. or Association or District looks over this Book the first thought will be, "Let us see what our forbears had to say".

The Dear Lord always provides. We are happy to announce that Mrs. Hal Ellis, Hazlehurst, will remember the beautiful design used for our March Week of Prayer one year ago, "Holding Forth the Word of Life". This design has been copied by the South China W. M. U. for their picture slogan, not for one week but for the entire year. Of course the wording is written in Chinese; and the map is of China instead of our Southland. But the charming effect is just the same, and the wonderful lesson is brought out for China as strikingly as it was for the home land.

There are many friends everywhere who will be pleased to learn that this design was the work of that gifted artist and deeply consecrated sister, Mrs. Linnie Lowrey Potter, of Clinton.

Not only the First District, but the entire State will regret to learn that our First District Vice President, Mrs. W. Y. Quisenberry, has resigned because of sufficient and wise reasons. We shall miss her ability and consecration in our counsels.

Our Mrs. Aven has just received an interesting communication. All W. M. U. members will take up the Work. She has proven so efficient as Superintendent of Copiah Association, that we know she will do equally as well as Vice President. "Calling to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, (Mrs. W. S. Webb) and thy Mother, (Mrs. Hattie W. Granberry) I am persuaded that it dwelleth in thee also."

A Letter To You

Louisville, Ky.
334 E. Broadway,
Jan. 30, 1929

Dear Mississippi Sisters:

Marietta, our Brazilian girl in House Beautiful, says she doesn't want to be any happier in heaven than she is here and that is just about the way I feel about it and especially since I have been in a position to see so much sorrow, suffering and sin of every description for the last seven years. It's so easy to have high and noble thoughts here where the "I would see Jesus" spirit prevails. It must be a little bit of Heaven on earth. I have been here one week and I have enjoyed every minute.

The morning watch, Sunday morning service and Tuesday evening prayer meeting mean more to me now than they did in 1919-21—why? It's these meetings that prayers of thanksgiving and supplications go up to our Father in behalf of the girls who have gone out to serve Him and somehow I feel that includes me. How happy I am and what a privilege I count it to be included in that number. I praise God for the vision of our Christian women and for making such a school possible.

The chapel talks in the early morning hour (at seven o'clock) are so inspiring. Such messages as "Peace," "Thinking and Doing," "The Inner and Outer Life", etc. make us search our hearts and ask God to fill us with His love and a desire to serve Him better. Of course I miss Mother McLure and some of the girls of 1919-21 who seemed such a big part of the school but I believe God directed the women to the right one in the choice of "Little Mother" (Mrs. Bose). She does seem to fit in in such a fine way and her earnestness and wonderful prayer life impress everyone. The girls seem younger in years than those of our day nearly all of them have their College degree and that plus their consecration make a fine spirit. They have been so sweet to me. I'm so glad that I could have this contact with them. I wish all of my Training School sisters could have come back for a little while, too. I am proud of our Mississippi girls. They are few in number but they make up in quality. They have been so thoughtful of me as well as the other girls.

I am enjoying the class work too. Splendid does not express the work that is being done in the different departments.

I was so happy that our own Mississippi went over the top in gifts during the Ruby Anniversary Year. She is a great State anyway.

I was with Mr. and Mrs. Allen three days and it was good to be with them again. Mrs. Bottoms gave them a real nice Whippet car and I know it will be a great help to them in their work. They went to New York in it.

Devotedly,

Minnie Landrun.

For Week Of Prayer Program

A Day At The Baptist Parsonage, Balboa, Canal Zone

Sometimes we seem to have a specially busy day, although all the days could be filled from morning until night and often are. Here is a brief account of one.

After breakfast and prayers our niece, Eva Davis, went off to Daily Bible School for American children at the Y. W. C. A. I went to the kitchen to make some marmalade. Front door bell! An old, frail-looking, very respectable West Indian who had traveled to Panama from

Bocas-del-Toro looking for work. I gave him a chair and a paper to read until Mr. Witt returned. Back to kitchen. A ring at the side door (the one that leads to Mr. Witt's study and office). There stood a priest in his robes. He could not speak much English but showed some dirty cards and other papers which stated that he was begging for an orphanage in Europe! Having gotten rid of the priest back to the kitchen again. Mr. Witt returned and did what he could for the old man on the front porch by telling him where to go to look for work. After finishing the marmalade and washing out a couple of dresses there was dinner to prepare while our little maid did the ironing etc.

After resting awhile during the heat of the early afternoon, I began to write some letters, planning to follow them by correcting some material for printing and then to study for the teacher-training class which meets here once a week at 7:30 p. m. But barely had I written the first page when a visitor came and we chatted for an hour on the front porch. As she left, the telephone rang! An English lady in distress coming to see Mr. Witt at 6 p. m. So supper had to be hastened that he might be at liberty to serve her. She came at 10 minutes to six just as we were finishing supper. I made her a fresh cup of tea and some toast while she told us the sad story of a young man boarder who had been getting desperately drunk, had lost his position and owed her a considerable amount of money. She, herself, is a pitiful case, having lost her husband after an operation a few months ago and being left in Panama City with an aged aunt to support. She decided to take boarders and this is the result of her first venture. Mr. Witt took her to the Y. M. C. A. to find the young fellow who had room there, but he was out.

When Mr. Witt returned he had to leave at once for a prayer meeting in a church seven miles distant and once again I sat down to study my lesson. Another ring at the front door! This time a young Indian boy, a pupil in one of our Sunday schools, to borrow a dollar with which to bring his mother home from the hospital where she, a few days ago, lost a little baby. After giving him the dollar, I prepared the blackboard for my lesson and by this time the young people had assembled. We had an interesting lesson. First a short talk on the principles of teaching, then a study of Sunday's lesson followed by each pupil filling in their outline maps the names of places mentioned. The lesson was "The First Missionaries" and we are beginning to trace Paul's journeys.

All of these young people are West Indians attending our nearest church in Panama City. They are a very interesting and interested group and we are looking for them to become intelligent and efficient workers in the church and Sunday school. Some of them are already teachers. At 8:45 the class left and after tracing a map on my blackboard for next lesson I went to my room so utterly exhausted that I did not know how to undress. And here's "the end of a perfect day", or imperfect!

—Mrs. Stephen Witt, Panama.

Dr. B. H. Lovelace preached twice last Sunday at Clinton from the second chapter of Hebrews. Four were received into the church on profession of faith and two by letter.

The present situation, calls and calls loudly for a revival. The very need for it is prophetic of its coming. Take this picture: Missouri has 1,841 Baptist churches, 435 of which have no pastors and 812 of which gave nothing to any benevolent cause last year. What is true of Missouri is true of the Baptist cause throughout the Southland. Surely, oh! surely a revival is needed and once sought in the God-ordained way, it will come. It may be this will not be until God hath sorely afflicted us, as in so many instances in the past.

—M. P. Hunt in Western Recorder

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

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East Mississippi Department
By R. L. Breland

Our Reading Matter

Paul said to Timothy: "Give attendance to reading". Primarily this was, no doubt, an admonition to the young preacher to do more reading. No preacher can keep apace the needs of the times unless he does much reading. That was also true in Paul's day. Of course, the Bible is of first importance when it comes to the matter of reading. No day should pass that some portion of the blessed Word of God is not read. A systematic, daily reading of the Bible is profitable and delightful.

But there is much other reading that will help the preacher and the lay Christian as well. Commentaries, concordances, books on Bible interpretation and Bible subjects should have much place in our reading. The results of the best minds of the thinkers among God's people can be had in the many good books of today. Thus, a theological seminary, in a sense, can be brought to our very door so that none need be ignorant of what our learned and most capable thinkers believe on all the teachings of the Bible. We all need that to stimulate individual thinking on our part.

And again I want to say that no Christian who cares ought for his usefulness and efficiency as a worker for the Master can neglect to read the denominational papers. While, perhaps, more Baptists are subscribing for the papers than ever before I find that there is less real reading of them than in former years. If you speak of something that was said in a recent issue of the paper you can at once see from the blank expression on the faces of the membership that it is foreign to their knowledge; usually they will say: "Well, I have not had time to read all of the paper of last week". You will find by repeating this that the same is true of every week's issue.

I feel that one great cause of the falling off in giving among Baptists,

and the lack of interest in our work generally, is the lack of information; our people are not reading the literature that will inform them about what our denomination is doing. "My people are destroyed for lack of knowledge" was the lament of Hosea, and it is as true today as it was in that far-gone day. Our people are reading perhaps more than ever before, but not the religious literature of the day. Trash of every kind and the most shocking and vile literature imaginable is being eagerly and copiously read by the people of this age. Much that is deadly is being sent out that purports to interpret the Bible but in

fact it is the vilest interpretation, an effort to destroy the real meaning of the Word and lead people, especially the young, from real saving faith in a living Redeemer. Our country is full of it.

So, I am persuaded that a second purpose Paul had in mind when giving Timothy this admonition was for him to be careful as to the character of his reading matter. There was not so much need of that admonition in that day as there is now, for there was not so much rotten literature being put out then as now; but there was enough then to make this admonition worth-while. Today the agents of this destructive literature are

very active. Men and women are in every community selling this stuff, almost giving it away, in order to get it into the homes of our people. They keep their real motive hidden, of course, and do not let the teaching of the books be known unless it is forced upon them. Just recently the peddlers of this destructive literature were in my town and visited every home selling their wares. I was among the last that they came to see and then they did not know they were approaching one of the pastors of the town or I am sure they would not have said anything to me, for they shunned the other pastors of the town, I learned. I let them know that I was up on the teaching of their books. They got red in the face and seemed highly indignant that any one should charge them of such things, but ere they left they were forced to confess that they did teach that there is no eternal punishment. Old Pastor Russell's false teachings, pure and simple. I bought no books, but many in town did and so one cannot know the extent of the destructive work that was done by these agents of the evil one. "Give attendance to thy reading" but be careful what you read. When you see "Watch Tower" and "International Bible Students Association" connected with a book

(Continued on page 12)

HIGH BLOOD PRESSURE DRINK RADIUM WATER Nature's Way To Health

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Jackson, Miss., Dec. 7th, 1928.

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getting jangled and fatigued, too. "My doctor tells me that Nujol isn't a medicine. It's simply a pure natural substance. It keeps your system functioning as nature meant it to, even under abnormal conditions. It not only prevents an excess of body poisons (we all have them) from forming, but aids in their removal."

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BAPTIST BOOK STORE
Jackson, Miss.

The Sunday School Department

February 24, 1929

CHRISTIAN GROWTH, John 1:40-42; Matt. 16:15-18; John 21:15-19; 2 Peter 3:18a.

(From Points for Emphasis, by H. C. Moore)

Golden text... But grow in the grace and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. 3:18a.

1. CONVERTED TO THE REDEEMING CHRIST on the banks of the lower Jordan, Peter was prepared for growth in character. The Baptist had pointed out Jesus as the Lamb of God, the world's sin-bearer who had been identified and authenticated in his baptism. Thereupon Andrew and John spent a day with Jesus and when late in the afternoon they left him they were not only disciples of him but also workers for him. They went out to win their brothers; and it is likely that John brought James, as Andrew brought Peter, to Jesus, Andrew being first in point of time to do so. Observe that Andrew himself accepted Jesus as the Messiah, that he at once told of his new-found faith, and that he brought his impetuous brother direct to Jesus. Thus Andrew did the noblest deed of his life and dropped down to a secondary place, but to him Peter and the Christian world are forever indebted. When Simon stood before him, Jesus saw the impulsiveness of his character and also the undeveloped solidity imbedded in his nature. He knew that rash Simon could be changed into rock-like Peter. Hence the change of name from Simon to Cephas, or Peter. Such is the transforming skill of the master hand of Jesus.

2. CONFESSING TO THE DIVINE CHRIST in the region of Caesarea Philippi, Peter showed growth in faith. Mark how Jesus drew out of the disciples the popular opinion of himself as leading up to the great confession which Peter made. They told Jesus that the people regarded him as one of the nation's great come back to life; the inflexible Baptist, or the intrepid Elijah, or the sympathetic Jeremiah, or one of the other prophets. Their idea was exalted, but inaccurate. But what did the disciples say? Upon the correctness of their answer everything depended. As spokesman for the Twelve, Peter reached the high-water mark of Christian loyalty in his great confession of Christ as the Son of the living God. Instantly the divine beatitude crowned the confessor though Jesus recognized the source as much as the saying: for he realized that it was more the prompting of the Father than the reasoning of Peter. The doctrine of the church was for the first time mentioned by Jesus. Upon the meaning of his words expositors are not agreed. Some say the Rock of Ages; some say it applies to Peter, claiming that he on the day of Pentecost wit-

nessed the virtual birth of the church; some, that it refers to the body of Apostles who were founders of Christianity in various lands; some, that it means the confession of Peter which must be that of every true church member. Of course, we reject the Romish view of the primacy of Peter. Three things are incontrovertible: The church belongs to Christ; it is built by him; and it will triumph over all opposition.

3. CONFIDING IN THE RISEN CHRIST on the shores of the Sea of Galilee, Peter yearned for growth in love. He and six other disciples after a night's failure at fishing had just made a great morning catch at the Master's word and enjoyed a simple breakfast on the shore. (1) Was Peter's affection for Jesus a matter of high moral choice rather than of mere natural esteem, and in this did he surpass his fellows? In answer, Peter dared not speak of himself comparatively as he had done before his denials; hence he simply asserted his love, using a word different from that used by Christ. Yet this lesser love qualified him for feeding the lambs. (2) A second time, and now not comparing Peter with others, but bringing out the supreme relation to himself, Jesus repeated his query, using again his higher word for love. But, unable to use that word or unwilling to expose himself to presumption, Peter reiterated the natural love he felt. This, however, qualified him for feeding the sheep. (3) Once more Jesus made his inquiry, using now the word that Peter used and exploring it to its depths. Peter felt somewhat keenly the persistent probe into his very heart and his final reply was in a tone of intenser earnestness than before, avowing his sincere and faithful love to the Lord. And this prepared him to shepherd the flock. Indeed, with such love flaming in his soul, Peter, as the Master saw and said, would fill his life with service and crown it with the pain and glory of the cross.

4. CONSECRATED TO THE REIGNING CHRIST now on his mediatorial throne, Peter urged growth in grace and knowledge. Jesus of Nazareth who was the Christ promised in the prophets is not only our Saviour from the guilt and consequences of sin but also our Lord who calls us to a good life and qualifies us for good service. There is no knowledge like the knowledge of Christ which he embodies and shares. There is no grace equal to the grace which includes love from him and likeness to him. There is no growth comparable to growth in his grace and knowledge.

"What is Esperanto?"

"Don't you know? It's the universal language."

"Whereabouts is it spoken?"

"Nowhere."—Gutierrez.

CONDENSED OPERATING STATEMENT OF THE

Southern Baptist Hospital

NEW ORLEANS

AS OF DECEMBER 31, 1928

Income

From Patients	232,793.27
Telephones, Garages, Etc.	1,189.21
Charity Gifts	9,367.63
	<hr/>
	243,350.11

Expense

Operation	186,724.15
Accts. Charged Off, Etc	4,995.21
Charity Service Rendered	25,664.79
	<hr/>
	217,384.15

Profit for Nine Months 25,965.96

Operating Profit to March 31, 1928 51,654.40

Profit for Nine Months ending Dec. 31, 1928 25,915.96

Total Operating Profit 2 years, 9 months 77,620.36

Less Payment on Capital Debt 61,747.59

Net Operating Surplus 15,872.77

Auditor's Comments

The operating income for the nine months ended December 31, 1928, totalled \$232,793.27, an increase of \$31,740.81, as compared to the same period in 1927. The operating expenses for the nine-months period ended December 31, 1928, aggregated \$186,724.15, as compared to \$157,090.73 for the same period in 1927, an increase of \$29,633.42. The result of the above increment in operating income and expenses is an increase of \$2,107.39 in net operating income for 1928 over 1927.

The excess of other deductions over other income in 1928 amounted to \$20,103.16 as compared to \$21,036.09, a difference of \$932.93. The net increase in operating profit of \$2,107.39 together with the decrease of \$932.93 in other deductions equals the increase of \$3,040.32 in net profit for the nine months ended December 31, 1928, over the net profit for the same period in 1927.

Lyman, Rittler & Bourgeois,

Certified Public Accountants.

The Children's Circle

Mrs. P. I. Lipsey

BIBLE STUDY—Gen. 13

Abraham and his nephew, Lot
Abram, returning from a stay in
Egypt, went with his wife and his
nephew back to the country which
God had given him as his own. He
found there the altar which he had
set up there some time before.
Abram had not behaved while in
Egypt in a way to be proud of, and
now as "he calls on the name of
Jehovah" at the altar which was
like our church is to us, I think he
must have been telling the Lord he
was sorry, and asking Him to help
him to do right. He was a rich man
now, with a great many flocks and
herds of cattle, and a number of
tents for those who took care of
them, and Lot was a rich man, too.
It was not long before they found
that there was not enough good pas-
ture land to furnish grass and not
enough water for all these animals,
and the herdsmen got to quarreling.
Sometimes people live too close to-
gether to get on well, and this some-
times happens between kinfolks. But
Abram knew that God had promised
him all that country, and that there
was plenty of room for them both,
so he told Lot to take his choice of
the part of the country he would
like to have for his own. Were you
expecting to hear Lot say, "Well,
uncle, this is all your land, and you
must choose what you would prefer,
and I will take some of what is left"?
Well, he didn't say that. He
looked around carefully and picked
out the very best land that he could
find, the land of the Jordan valley,
well watered and rich. Abram did
not make any objection to this
choice, so Lot went and lived in the
cities of that country, and finally got
as far as Sodom. He might not
have known, and certainly he didn't
care, that the men of this city were
wicked and sinners against God. We
shall see in a later lesson that Lot
was not to be happy in this new
home that he chose for himself. But
God was Abram's friend, and He
spoke to him, and told him that He
had not forgotten His promise, and
that all the land that he saw, north,
east, south and west, should be his,
and that his children, his descend-
ants, should be so many that they
could not be counted. Abram had
no child at all at this time, but he
believed what God said, and knew
that it would come true. And it did
come true, as we may be sure all
God's promises will.

My dear Children:—

I have a letter from Mrs. Carpen-
ter of Grenada, asking a question
which I thought some of you might
be interested in. She says she has
no books that are on our list, but a
number of books very much like
them, school books by other authors,
readers, etc., and she wants to know
whether these books would be used
in place of some on the list, if she
sent them. Well, I didn't know, so
today I telephoned to Mrs. Thomp-
son at the Orphanage, to ask her.
She says this list is a suggestive
(ask your daddies what this means)
list, and that any books you have of
the same kind, or like the books
named, will be very welcome. So,
all of you take notice, and if you
haven't the very books named, you
may send some like them, of the
same kind.

Another thing: some one from
Newton has written me, giving cor-
rect answers to our last Bible ques-
tions, but forgot to sign any name.
If he or she will send me his or her
name, I will be glad to put it on
our list.

Much love, from,

Mrs. Lipsey.

B. B. I. Girl

Brought forward	\$16.05
Willard Quin	.10
George Cooper	.10
Dorothy L. Doolittle	.10
Freddie Belle McRea	
and Obena Buntyn	.10
Lilla Lee Manning	
and Irene Townsend	.10

Total

\$16.55

Orphanage

Roy Sudduth	\$.25
Louise Dunaway	.25
Jimmy Watkins	1.00
Fay Reynolds and grandmother	1.80
Otis Claudia Jones	.10
Jesse S. White	.10
Vernon D. and	
Mary Elizabeth Nobles	.50
Hosea H. Locke	.10
Marguerite Gill	.05
Wm. Franklin Elledge	.10
Woodville Sunbeam Band,	
Mrs. Robt. Kennedy,	
Counsellor	2.00
Audra Cook	.10

Total

\$6.35

Tupelo, Miss., Jan. 14, 1929.

Dear Mrs. Lipsey:

My Mother and Daddy take the
Record, and Mother reads the chil-
dren's letters to me. I surely do en-
joy them too. I go to S. S. every
Sunday when I am well. My teacher's
name is Mrs. Thomas and I
surely do like her. I am sending
\$1.00 for Miss Gladys, and shall re-
member to pray for her every night.
My Grandmother died two weeks
ago. We miss her so, but feel that
it won't be long until we shall see
her again. Please pray for me. I
want to be a good little girl, and
help my Mother. May the Lord
bless you and all the Circle mem-
bers. With much love,

Floy Elizabeth McCutcheon.

All of us want to be good, Floy,
but we can't do it unless we ask
the Lord to help us. And He will,
if we ask Him. Your dollar is go-
ing to be a big help to us in Miss
Gladys' money.

Jackson, Miss., R. 5. Box 23.

Dear Mrs. Lipsey:

Aren't we having some warm
weather for January? I surely am
enjoying playing outside, too. I am
good and well from "flu" once again,
so can play out most all day. I like
to look for eggs. I fall and break
some sometimes, but not often. I
spent several days last week with
one of my Grandmothers. I had a
wonderful time. I helped Daddy set
out cabbage and onion plants last
week. I love to help work, even if
I can't do much. I asked my little
cousins to write to the Circle. I
hope they will. I am sending 10c
for Miss Gladys. Love to all the
Circle,

Tommie Loyd Hodges.

You are a good one, Tommie, to
go after new members, for we have
heard from the little cousins. Thank
you for that, and for the money for
Miss Gladys.

Magee, Miss., Star Route.

Dear Mrs. Lipsey:

I am trying to answer your Bible
questions by Daddy helping me, for
I am too young to read the Bible
much. He also reads the chapters
you suggest with much joy and help.
With love to all, a member of
the Circle,—Winnie Wade.

I remember when you wrote to
us sometime ago, Winnie dear. You
and Daddy got your answers all
right.

Russell, Miss., Feb. 2, 1929.

Dear Mrs. Lipsey:

I have written to The Children's
Circle once before. I enjoy reading
the children's letters. I am reading
the Bible readings you tell us every
week. I also read what you write.
I haven't any books that you have
listed. I am glad the orphan chil-
dren are back in school. I am in
the fourth grade at school. Our
school will close in March.

Your friend, Harold Knox.
Your school doesn't last very long.
Harold. What will you do in your
long vacation? Look at your books,
and see if you have any like those
on our list, of the same kind.

Lexie, Miss., Jan. 26, 1929.

Dear Mrs. Lipsey:

I have been planning to write you
and have been so busy in my school
work that I have not had time. I
am going to answer the Bible ques-
tions for this week. Have you had
the flu yet? Nobody but Mamma
has had it in our family. I hope to
see this in print. Your friend,

Gwynneth Smith.

Why certainly, Gwynneth, I had
the flu, and still have it, in a way.
You were fortunate not to have it.
We are glad to hear from you again.

Tillatoba, Miss., Feb. 5, 1929.

Dear Mrs. Lipsey:

Here I come again, as I saw my
other letter in print. I am a bru-
nette. Mamma says she didn't know
what she would do without me, as
she isn't able to do anything and
suffers all the time. I have 2 mar-
ried brothers. Both live at Detroit,
Mich. My oldest brother has 2 chil-
dren, 1 boy and 1 girl. My birthday
is Sept. 12. We have a fine S. S. I
certainly enjoy going. I am sending
10c for the Orphanage. My S. S.
teacher's name is Mr. Ben Walton.
Mamma has been to the hospital
four times, but hasn't been operated
on but three times. Bro. Sturdivant
will preach the third Sunday in this
month. I am sending the answers
to the Bible questions. I hope they
are correctly answered. I hope to
see my letter in print. With much
love,

Mamma has had a hard time, Au-
dra. Give her my love, and I hope
she will soon be well. Your answers
were all right. Thank you for think-
ing of our B. B. I. girl.

Cleveland, Miss.

Dear Mrs. Lipsey:

What did you get for Christmas?
I got a lot of nice toys, fruit and
nuts. I go to the Demonstration
School at the State Teachers College.
I like to go to school. I am 6 years
old. I have a little sister named
Jane. She is 4. My name is

William Edgar Rice.

Well, William, I never saw such a
neatly printed letter. I got lots of
things for Christmas, too, a foun-
tain pen, some beautiful pictures of
people I love, a little growing Spruce
tree from Colorado, besides other
nice gifts. Be sure to write to us
again.

Dear Mrs. Lipsey:

I am a little boy 7 years old. I
go to grammar school and am in the
second grade. My teacher's name is
Miss Irene Burch. I like her for a
teacher. I go to S. S. and preaching
every Sunday with my Mother, and
I always know my lesson every day.
I have a dime and am sending it to
you for the little orphans. I feel
sorry for them, for they have no
Father or Mother like I have. Your
little friend,

William Franklin Elledge,

Fulton, Miss.

And here's another William writ-
ing us a good letter. Does anybody
ever call you Bill, William? Thank
you for the dime, and keep on study-
ing your lesson.

Carriere, Miss., Jan. 27, 1929.

Dear Mrs. Lipsey:

I am a little girl 3 years old. My
Mamma takes The Baptist Record
and reads the children's letters to

me. I go to S. S. nearly every Sun-
day. My teacher's name is Mrs.
Spiers. I am sending 5c to the or-
phans. I hope you print this, for
I want to surprise my Grandmother
Burkett in Hattiesburg. Your little
friend,

Marguerite Gill.

I take pleasure, my little friend
Marguerite, in printing your nice
little letter, and I hope that Grand-
mother Burkett finds it. Come again.

Union, Miss., Feb. 9, 1929.

Dear Mrs. Lipsey:

How are you? This is my first
time to write. I am sending a dime
to the B. B. I. friend. We have a
new church building. I am 8 years
of age, and in the 3rd grade. I like
to read the page. I have a dog and
a pigeon. Best wishes,

George Cooper.

Don't you want to join the Bible
Readers' Band, George? Perhaps
Mother would read it with you.
Thank you for sending the money
for the B. B. I. girl.

Clinton, Miss., Jan. 27, 1929.

Dear Mrs. Lipsey:

I have joined the Bible reading.
I am sending 10c for the B. B. I.
girl. I am sending the answers to
the questions. Your friend,

Evelyn Sandidge.

P. S.—We did not get our paper
until Saturday, so I know I won't
be the first to send in the correct
answers.

I can always depend on you, Eve-
lyn, to do what I ask. Thank you
for the money, and for the answers,
which were all correct.

Richton, Miss., Jan. 18, 1929.

Dear Mrs. Lipsey:

I am a little girl 8 years of age.
I am in the second grade at school.
My teacher's name is Miss Elizabeth
Carruth. I love her very much. I
go to S. S. and church every Sunday.
I am sending 10c for the little or-
phan children. I am blessed with a
mother and father and 3 sisters and
4 brothers. I will close, with love,
Otis Claudia Jones.

I'm glad you told us, my dear,
that you are a girl, for I wasn't
exactly certain. Thank you for re-
membering the orphans.

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Give and it shall be given unto you, Lk. 6:38.

Every one that willingly offered a free will offering unto the Lord, Ezra 3:5.

Offer unto God the sacrifice of thanksgiving; Pay thy vows, Ps. 50:14.

Remember the Lord giveth thee power to get wealth, Deut. 8:11.

Give unto the Lord; . . . bring an offering, Ps. 16:29.

Every beast of the forest is mine, Ps. 50:10.

Worshipped him, opening their treasures, Mat. 2:11.

As he purposeth in his heart, so let him give, not grudgingly; 2 Cor. 9:7.

Sanctify unto me the first born . . . it is mine, Ex. 13:2.

Honor the Lord with thy substance and with the firstfruits, Prov. 3:9.

I will surely give the tenth unto thee.

Not one said that aught he possessed was his own, Acts 4:32.

Gold and frankincense and myrrh, Mat. 2:11.

The silver is mine and the gold is mine saith the Lord of hosts, Hag. 2:8.

Other sheep I have which are not of this fold, Jno. 10.

No other gods before me.

HOPE

We heard the Poet say, "Hope Springs Eternal",
And we, as mortals, grasp with eager hands
The promise, that, sometime, in realms supernal
Will come fulfillment of our cherished plans.

Without this hope, what need to toil and suffer?
How meet the ceaseless trials of the day?
Without this hope, how bear the hour of parting
When souls we love forsake our world of clay?

How frail we are to bear our human losses!
How prone to wonder at the hand of fate!
Without a mighty arm to lift the crosses
Our hearts are sorely crushed beneath the weight.

Sufficient for our need is hope, undying,
It grants to us a vision through the years;
And whispering softly to the heart that's sighing,
It bids it cast aside all doubts and fears.

—Ethel Reed Treadwell.

(Continued from page 9)
or literature they are good to let alone.

Notes and Comments

According to current reports the Baptist Church at Moorhead recently held its last service in the old building and that the contract has been let for a new and modern brick

building. Rev. J. H. Hooks is the good pastor of this good church.

On the third Sunday in February the Baptist Church at Senatobia, of which Rev. J. C. Wells has been pastor for two years, dedicated its splendid new brick house of worship. Dr. A. T. Cinnamon, pastor of First Baptist Church of Kosci-

usko, preached the sermon. He was pastor there for twenty years before going to the present pastorate.

The article in this paper last week by Pastor G. O. Parker relative to the opening of the new brick home of the Union Baptist Church was pleasant. This church has done a remarkable work during the pastorate of this pastor. These are my dear friends over there and I rejoice with them in the splendid progress the church is making.

If you want to get something real interesting and helpful to read I commend the two companion books by Dr. Wm. M. Taylor on "The Parables of Our Savior" and "The Miracles of Our Savior". They are interesting and safe.

A recent news item said: "Dr. Ben F. Ingram, of Biloxi, has been called to serve as pastor of the Rosedale and Beulah Baptist Churches. He preached to both congregations last Sunday. Rev. B. W. Walker, who is leaving the Rosedale and Beulah field April 1, was called to serve the Shaw and Boyle Churches."

The first meeting of the Grenada-Yalobusha Bi-county Baptist Pastors' Association was held with Second Baptist Church, Grenada, last Monday. The writer hopes to give a full account of this meeting next week. Our pastors need more of these meetings to discuss Bible questions and to talk over the needs of the work.

Whereas, Rev. J. H. Gunn has served the Long Beach Baptist Church as pastor for the past 18 months with fervor and zeal, and

Whereas, the Long Beach Baptist Church has enjoyed an unprecedented year of prosperity and today is on a better and more stable basis than heretofore enjoyed, and

Whereas, the Long Beach Baptist Church has launched most of the church auxiliaries connected with the church work and they are doing effective work, and

Whereas, the Long Beach Baptist Church believes this condition has been brought about by the capable and inspiring leadership of Rev. J. H. Gunn, therefore

Be it resolved that the Long Beach Baptist Church express its appreciation to Rev. J. H. Gunn for his untiring efforts to promote the church in every aspect of its work, for his earnestness and zeal to cement the town in an organization to be about the Master's business, for the scholarly wisdom offered in the solution of our problems, and for the exemplary life lived among us that offered inspiration to others to be like and to serve Him, and

Be it further resolved that we assure Rev. Gunn and his family that they shall have our prayers in the new field of service, and pray for them a bountiful harvest in the Master's kingdom.

Dr. Wm. Vines, Home Board Evangelist, becomes pastor at Quincy, Fla.

Dr. H. W. Virgin of North Shore Church, Chicago, leaves for a four months tour of Bible Lands.

Mother was instructing little Gertrude in regard to her manners as she was being dressed to return her friend's call. "If they ask you to dine, say 'No, I thank you; I have dined.' But the conversation turned out different from what she had anticipated. Come along, Gertrude," invited her little friend's father, "have a bite with us." "No, I thank you," came Gertrude's dignified reply, "I have already bitten."



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B. Y. P. U. Department

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AUBER J. WILDS, General Secretary
Oxford, Mississippi

Not the Last Chance, But Nearly!

B. Y. P. U. Study Course Week is just eighteen days off from this issue, and if you do not order the books and select your teachers and make out your program within the next few days it will be too late to do it and get the best results from the school. INSTRUCTION COMMITTEES should be on the job right now; this is a part of their special work, MAKING THE STUDY COURSE a go. Cooperation is the means of putting over a big job, and so let's work together during these days to make the study course week a success.

The B. Y. P. U. Program for the State Convention Meeting in Jackson March 19-21

ALL DAY SERVICES WILL BE HELD AT THE FIRST BAPTIST CHURCH, located just across the street east of the new capitol building.

Wednesday Morning

8:30—Conferences as follows:

Leaders—Section I, Miss Elizabeth Perry, Montgomery, Ala., leader.

Leaders—Section II, Miss Cecelia Durscherl, Jackson, Miss., leader.

Senior-Adult, Dr. W. W. Willian, Jacksonville, Fla., leader.

Intermediates, Mrs. Baylis Overstreet, Beaumont, Miss., leader.

Juniors, Miss Alene Harris, Hattiesburg, Miss., leader.

9:30—Sectional conferences:

Leaders—Section I, Miss Elizabeth Perry.

Leaders—Section II, Miss Cecelia Durscherl.

Pastors—Dr. Frank Moody Purser, Oxford.

General Officers—Dr. W. W. Willian.

Presidents and Group Captains, Miss Mary D. Yarbrough, Blue Mountain.

Vice Presidents, Mr. J. H. Pennebaker, Hattiesburg.

Secretaries, Mr. Auber J. Wilds, State Secretary.

Bible Readers Leaders, Mrs. V. E. Boston, Winona.

Treasurers, Mr. Fred Terry, Oxford.

Choristers and Pianists, Mr. H. M. Pippin, Columbus.

Associational Officers, Rev. S. J. Rhodes, Burnside.

Wednesday Afternoon

5:30—B. Y. P. U. LEADERS BANQUET, First Baptist Church.

Thursday Morning

Thursday is B. Y. P. U. Day

8:30 to 10:30, Conferences as on Wednesday.

10:30—Song Service led by Mr. Robert H. Coleman, Dallas, Tex.

11:00—Address, "A Great Church Department", Dr. W. W. Willian.

11:30—Address, by Dr. John L. Hill, Nashville, Tenn.

12:15—Lunch.

Thursday Afternoon

1:45—Song Service led by Mr. Coleman.

2:15—Selecting Mississippi's Best Intermediate Swordsman.

2:30—Our 1929 Baptist Young People, Miss Elizabeth Perry.

2:50—Address by Dr. John L. Hill.

3:35—Address, "Organizing and Operating the Associational B. Y. P. U."

Mr. A. W. Talbert, Jackson, Miss.

3:55—Announcements of Committees.

4:00—Awarding of Banners.

5:30—B. Y. P. U. BANQUET, First Baptist Church.

Thursday Evening

7:15—Song Service led by Mr. Coleman.

7:45—Address, "Big Business", Dr. W. W. Willian.

8:15—Special Musical Program.

8:30—Closing Address.

To study carefully this program will lead you to but one conclusion, and that, that this will be the greatest meeting we have ever had. REMEMBER, no limit to delegation, bring as many as you can. REMEMBER we will give a banner to the church that travels the most miles to and from the convention. REMEMBER the B. Y. P. U. Idea Trade Store will be open on the first or basement floor of the First Church. Bring your ideas and share them with others. REMEMBER two B. Y. P. U. Banquets, one on Wednesday afternoon for leaders and sponsors of Junior and Intermediate B. Y. P. U.'s, and one on Thursday afternoon for everybody. We will have tickets for sale, the plates will be fifty cents. REMEMBER the Intermediates to contest in the sword drill must be in Jackson at the First Church by four o'clock TUESDAY afternoon, March 19th.

PLEASE READ THIS PROGRAM TO THE B. Y. P. U.

First Church, Jackson, on the Bound

Director A. H. Doty of First Baptist Church, Jackson, reports a new plan they are beginning to work and that is that all along through the year they will conduct study course classes for the various unions. The first of these has already been taught, using the book "Training in the Baptist Spirit". Bro. G. C. Hodge served as teacher and the course was interesting and helpful.

Sidon Has Interesting Study Course and Organizes Two Unions

A call from Pastor W. E. Lee brought Miss Durscherl, our State Junior-Intermediate Leader, to the Sidon Church for the week February 3-8, and she reports a splendid week with these fine young people. Two unions were organized, the Junior and Intermediate. They start off

with good training after a week with Miss Durscherl as instructor and we will have the pleasure we hope of enrolling these new unions with our other A-1 unions before many months have passed.

GOODBYE SERVICES AT OLD MOORHEAD BAPTIST CHURCH

On Sunday, February 10, the Baptists of Moorhead gathered to worship for the last time within the sacred walls of the Old Baptist Church which served them so long. This building has been sold to the Negro Methodists of Moorhead, and the moving of the building to another site is now in progress. The plans for the construction of a modern brick church building are now in the hands of Architect, J. M. Spain, of Jackson, Miss., and the contract will be let within the next ten days.

Despite the severe weather, the house was packed for the eleven o'clock service. Our pastor spoke on "The Message of the Old Church", beautifully portraying how the Old Church spoke to us of: 1. A fulfilled mission, 2. Faithfulness, 3. Sacred Memories, and 4. The Tragedy of failing to grow. In the evening the Pastor spoke to us on, "God's Call to Greater Things". This was a great message of inspiration and appeal, well befitting the occasion. The day's services brought both sadness and joy to the hearts of the congregation—sadness at leaving the dear old Church behind, and joy in the anticipation of the much needed building of adequate space and facilities. It was announced that we shall worship in the College Chapel while our Building is under construction.

There has never been such a fine spirit manifested in our Church as there is at present. The attendance is fine at all services; our budget for the year, of 1929, \$5,400.00 has been nearly \$1,000.00 over-subscribed; and since our present Pastor, Rev. J. H. Hooks came to us about seventeen months ago, we have received fifty-six members into the Church. Soon we shall be worshipping in a new Church building that has been our greatest need for years.

"The Lord has done great things at the Workshop each day."

Elois Tolar, Church Rptr.

SURPRISE PARTY FOR DR. SAVAGE

On the morning of February 4th Dr. G. M. Savage of Union University was given a surprise party by a group of his friends. The event was in celebration of his having reached the fourscore year mark in his eventful life. A splendid program had been arranged, with H. L. Winburn of Arkadelphia, Ark., and Henry Alfred Porter of St. Louis making the principal speeches. Dr. Savage is a professor in the university and is known and loved by a great group of men and women who have sat under his ministry through the years. At the age of 80 he is strong and hearty and still gets a real thrill out of living and serving the Lord Jesus whose humble disciple he has been for many years.—Ex.

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COLLEGE COLUMN

M. S. C. W. Notes

A general assembly of all of the Baptist girls at M. S. C. W. will be held on Thursday night, February 14, from 6 to 7 o'clock in the Whitfield auditorium.

Mr. J. P. Boone, of Tuscaloosa, will make a short talk on "The Christian Call to Students."

Efforts are being made to secure Dr. Caswell, of Greenwood, for the meeting also.

Beginning next Sunday, February 17, four study courses will be given at the Baptist Workshop. Miss Juanita Byrd, Miss Lillian Forbes, Miss Alice Biby, and Mr. W. A. Harrell will teach primary, junior, intermediate, and senior and adult work, respectively.

The course will continue through the following Saturday.

A visitor whom the college girls are anticipating with much enthusiasm is Miss Juliette Mather, south-wide Y. W. A. worker.

Miss Mather will lead a study course on Baptist Missions in Nigeria, Africa. The date is March 4. During her week's visit she will lead the noon-day prayer services held at the Workshop each day.

—Reporter

STATE TEACHERS COLLEGE

Baptist students at S. T. C. are rejoicing over the fact that they have fulfilled all the requirements for a First Magnitude B. S. U. and have received from the Student Department of the Sunday School Board the artistic award which has been framed and hung in the B. S. U. Room. The public presentation of the award took place at General B. Y. P. U. Assembly recently following the demonstration of a weekly B. S. U. Council Meeting. Although good work has been done in all the unit religious organizations this year, it is believed that the attainment of this recognition will be the means of spurring the students on to even better work.

B. Y. P. U. Training School

The third annual B. Y. P. U. Training School was held this year at S. T. C. from January 28 through February 1, and in every respect was the most successful held thus far. Fifty-six enrolled for the three courses, and all but five took the examinations and passed. The classes were pretty evenly divided as to the number enrolled, though Mr. Wilds' class in "Training in the Baptist Spirit" led by a small margin. Mr. Joe Moseley, from "lovely Louisiana" taught the "Senior B. Y. P. U. Manual", while Miss Durscherl had a splendid group of girls in "The Junior-Intermediate Leaders Manual."

Mr. Elmer Prichard, of Mississippi College, state B. S. U. president and chairman of the 1929 State Conference, was a campus visitor last week, having come to talk to the student secretary and the B. S. U. president about plans for the con-

ference which is to meet in Hattiesburg in the fall.

BLUE MOUNTAIN COLLEGE
B. S. U.

Just now the B. S. U. Council is turning its attention to the B. S. U. Training School, which will be held the latter part of February. An excellent faculty is being secured for this work, and we look forward to that important week with much enthusiasm.

Prayer-Meeting

Our noon-day prayer-meetings are the source of much inspiration, and we have been particularly fortunate in having Miss Mary Anderson, on furlough from China Mission fields, to lead our prayer-meeting on last Monday. For the remainder of the week, the noon-day services have been in the hands of the Life Service Band members who are stressing Evangelism.

Y. W. A.

The Y. W. A. met in General Assembly Wednesday night, February 13. One of the circle presented a splendid and enlightening program on South America. The Y. W. A. work is going forward under the administration of the new presidents, and we are proud of their work.

Louise King.

HILLMAN COLLEGE, CLINTON

Hillman Y. W. A. is rejoicing that they have attained the coveted honor of being 100 per cent in membership of the girls who stay in the dormitory at the College. Miss Ethel Coleman of Jackson is president; Miss Violet Hickman of Isola is vice-president; Miss Bessie Shackelford of Cascilla is secretary and treasurer; Miss Jennie V. Summers of Brookhaven is reporter; Miss Rose Mary Eubanks of Sallis is leader of the Lovelace circle; Miss Jessie Robinson of Morgan City of the Minnie Landrum circle, and Miss Leslie Earl Parnell of Atmore, Ala., of the Riley circle. The following are chairmen: Miss Winnie Robinson of Fannin, personal service; Miss Alice Brannon of Jackson, La., posters; Miss Hazel Dickson of Richton, programs; Miss Mozelle Spain of Kosciusko, music; Miss Ruth Farr, Grenada, socials; Miss Louise Lorange of Flora, study course, and Miss Mary Wall of Osyka, devotionals. Mrs. B. H. Lovelace, wife of the Clinton pastor, is the very much beloved counselor, and is due much of the praise in the success of the Y. W. A.

The Hillman girls cooperated with the B. S. U. of Mississippi College in the recent study course, which has just closed, and a large number of the girls took the examination, completing the work. A. J. Wilds and Miss Cecelia Durscherl of the state board were on the campus and visited Hillman during their stay.

The girls who were unable to take the study course during this period will probably be able to get another chance when special work is offered later.

MISSISSIPPI COLLEGE

Mississippi College, now in its 103rd year, probably has the oldest organization of ministerial students in the state and one of the oldest in the South. For many years the Association of Ministerial Students has done a profoundly significant work both on the immediate campus and in the neighboring vicinities, but the scope for the current year is much more extensive than formerly.

The extension work effected by the association has many aspects. Some bit of it is done throughout the week, but the major part is accomplished on Sunday afternoon. The mission truck leaves the campus at two o'clock every Sunday afternoon carrying some twenty men on their mission of altruism to Jackson and the immediate vicinity. The expenses incurred in the use of the truck are defrayed by the W. M. U. circles of the Clinton church, and the truck is furnished at an extremely reasonable charge by Mr. Ritchie. On arriving in the capital city the students cover the territory effectively. Groups visit both city and county jails, Old Ladies' Home, Old Men's Home, Baptist Hospital, State Hospital. In addition to these weekly visitations stations groups go occasionally to the county penal farm and the Oakley State Farm. Short messages in word and song and general optimistic chats constitute the program presented by the visitation groups.

A tremendous blessing has been wrought in this magnificent deputa-tion work of the Mississippi College men. The individual development accorded the participants is surely not negligible. Unending expressions of gratitude pour into the college for the work of the young ministers. The scope of the work will be enlarged as the opportunities of a growing city demand.

The work just described can be more graphically portrayed in a statistical tabulation. There is given below a resume of the work done by the association this session:

	Sep.	Oct.	Nov.	Dec.	Jan.
Sermons	87	65	45	57	45
Per. Interviews	10	20	10	10	6
Conversions	18	2	1	2	
Baptisms	15	3	0	1	0
Prayer Services	9	10	10	15	5
Song Services	7	10	6	8	6

Total 128 126 73 92 64
No. services in the 5 months—483.

—Reed Polk, Reporter.

BOGALUSA, LOUISIANA

We were happy to have Bro. J. E. Byrd in our church and home for several days of this week. He, together with four other fine workers, made us a wonderful faculty for our Annual Teacher Training School. All the churches in the city and community cooperated beautifully with the First Church in the school. It was a great joy to have Bro. Byrd. May the good Lord prolong his days and continue his usefulness. Greetings to all my fellow workers of Mississippi, whom I love dearly.

Cordially, O. P. Estes.

IN MEMORIAM

MRS. IVANORE JONES

The committee on Resolutions recommends:

1st, That we pay a tribute of love to our beloved sister, Mrs. Ivanore Jones, who at God's call passed from this world's service to her reward Jan. 31, 1928.

2nd, As we recall the memory of our dear sister, ever ready with smiling face to carry on to higher things.

3rd, That we honor her memory, who was one of the charter members of our Woman's Missionary Society. She was patient and kind to the last.

4th, In her going we have suffered a loss, but our loss is but Heaven's gain.

5th, That we express our deepest sympathy to her husband, Mr. W. F. Jones, and children, four boys and four girls, by sending a copy of these resolutions to them. A copy to be spread on the minutes of our W. M. S. records, also a copy sent to The Baptist Record.

Mrs. C. A. Seals

Mrs. G. T. Barlow

Committee— Mrs. F. A. Mullins

C. S. Waller

At the close of the last day of 1928, the spirit of this great man passed away.

Prof. Waller was born in Amite County March 8, 1883. He first married Miss Bessie Edwards, to which union were born five children—one deceased. After her death he married Miss Myrtle Lindsey. One child blessed this union. Prof. Waller was a faithful member of the Baptist church. He received training at Mississippi College and rendered distinguished service as an educator. At the time of his death he was Superintendent of the Calhoun County A. H. S., in which position he did a monumental work.

—His Pastor, J. M. Spikes

IN MEMORIAM

In loving memory of Benjamin F. Gunn, who departed this life one year ago today, Feb. 17, 1928.

One year has passed, since that sad day,

The One we loved was called away;
God took him home.

It was His Will,
But in our hearts
He liveth still.

Mrs. B. Gunn & children
226 South 13th Ave.,
Laurel, Miss.

RESOLUTIONS

Be it resolved by the Clear Springs Baptist Church, that in the death of Sister Emma B. Spurgeon, the church and community have lost a true christian,

We are all made sad by the loss of this dear girl from our midst. Therefore be it resolved that our christian sympathy goes out to the bereaved ones in the loss of their sweet young daughter and sister,

but we bow in submission to the Lord's Will.

Be it further resolved that a copy of these resolutions be sent to the Baptist Record for publication, and a copy be spread on the church Minutes.

Mrs. W. C. Hodge
Mrs. C. M. Williams
Committee Miss Bessie Liles

Mrs. M. C. Martin

We the Committee on Resolutions recommend:

First, That we pay tribute of love to our beloved sister, Mrs. M. C. Martin, who passed away from this earthly home to her heavenly home on January 23, 1929.

Second, That we reverence the memory of our departed sister, who was president of the W. M. U. of the West Laurel Baptist Church. Mrs. Martin was very zealous and loyal to all the work and especially to the W. M. U. Our loss is Heaven's gain.

Third, We express our heartfelt sympathy to her husband, Mr. M. C. Martin and family by sending a copy of these resolutions to them. Also a copy be sent to The Baptist Record for publication.

Respectfully,

Mrs. W. E. HELLEN,
Mrs. O. B. Rogers,
Mrs. S. C. Dennis.

Resolutions of Respect

Whereas, God, in His infinite wisdom, has called from us our friend and member, Mrs. J. B. Mooney, and, whereas, we keenly feel the loss to our Missionary Society; therefore, resolved:

First, Our Society has lost a loved and helpful member, the Sunday School an interested and faithful teacher, her church a loyal and willing worker, and the community a valued citizen.

Second, Our hearts go out in deepest sympathy to her loved ones in this dark hour.

Third, These resolutions be published in the Kemper County Herald and in The Baptist Record.

Mrs. W. L. Legg,
Mrs. Grady May,
Mrs. Percy Hollis,
Committee.

In Memoriam

Our beloved sister, Mrs. E. L. Wells, has been called to her eternal home. She has accomplished the work the Father had for her to do and has entered into her eternal reward.

She was ever faithful and loyal as a Sunday School teacher and as chairman of the Church Circle in the W. M. U. She at all times strove to help young people in their Christian lives.

Therefore be it resolved:

First, that although we shall miss her, we know our loss is her eternal gain, for she is now clear of pain. Though afflicted for several weeks, she bore her affliction with patience and fortitude.

Second, that the church, Sunday School and W. M. S. have lost one of their most faithful members.

Third, that we extend to her chil-

dren a heart full of sympathy and commend them to the heavenly Father, who doeth all things well.

Fourth, that a copy of these resolutions be sent to the bereaved children and to the Union Appeal and Baptist Record for publication. And also a copy be placed on our W. M. S. minutes.

"Blessed are the dead who die in the Lord, yea saith the Spirit; for they shall rest from their labors and their works do follow them."

Signed:

Mrs. G. O. Parker,
Mrs. C. C. Alexander,
Mrs. H. L. Majors,
Committee.

Resolutions on the Death of Mrs. Josie O. Morgan

Whereas God in his loving wisdom did see fit to call home our dear friend, Mrs. Josie O. Morgan, on the morning of January the 6th, 1929, we, the members of the Woman's Missionary Society of the Itta Bena Baptist Church, do sincerely regret

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the loss of our co-laborer from our midst. Therefore, be it resolved: First, that in the death of Mrs. Morgan our society has lost one of our faithful and beloved members. Secondly, that our hearts go out in deepest sympathy to her children and other relatives in their bereavement. Third, that a copy of these resolutions be spread upon the minutes of our society, that a copy be sent to The Baptist Record and a copy be sent to her family.

Mrs. W. F. Townsend,
Mrs. J. H. Bledsoe,
Committee.

PROFIT AND LOSS

Work occurs in Scripture more than 200 times. Do occurs more than 500 times. Yet not once are we told that anything we do or can do can even help save any from eternal punishment. We are told in Jer. 17:9 that the heart is deceitful above all things, and is desperately wicked. In Rom. 3:23, that all have sinned. In Rom. 3:20, that by the deeds of the law no flesh shall be justified in his sight. In Rom. 6:23, that the wages of sin is death. That death includes eternal separation from God and light, and all good; and an eternal existence in the blackness of darkness with the devil and all that is bad in the lake of fire and brimstone.

Then does not the Bible show a place for works? Yes. Jesus worked. But without Jesus' death and resurrection, we would all be hopelessly and eternally lost. Jesus said in Matt. 16:24, If any man will come after me, let him deny himself, and take up his cross and follow me. Note—not crosses, but cross. A cross is something to be crucified on.

Elsewhere—we are his workmanship created in Christ Jesus unto good works.

But, Heb. 11:6, Without faith it is impossible to please him.

Are not too many in a class with the Pharisees, whom Jesus so sharply condemned and accused of doing all their works to be seen of men? Might this be said of thousands of professed Christians? Oh, the temptation to try to be like somebody else! But what does it matter? Life is but a vapor. Eternity has no end. Jesus asks, Mk. 8:36—What is a man profited, if he shall gain the whole world, and lose his own soul?

If a man (or woman) rise in the field of law till all the world seeks his services; if he rise in the medical world till there is none like him; if he rise in the business world till at the top; if he have all the financial wealth of the world poured at his feet; if the leader in the literary world; if in politics and society he has the world at his call; if an active member in any Sunday School or church; if he talk and sing and pray and preach; if he give all his goods to feed the poor; if he give his body to be burned: all these cannot save.

What shall it profit a man, if he shall gain the whole world, and lose his own soul?

I John 5:12, He that hath the Son

hath life; and he that hath not the Son of God hath not life.

—J. S. McNeal, M. D.,
Swiftown, Miss.

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The New Day In China

The following will show that the day of Missions in China is not over, but just beginning:

RESURGENCE

Peace has come to China. Out of the chaos of several years, stable government has been established. The country is more nearly united than it has ever been in all its history.

Old cities are being remodeled. Narrow streets are being widened, city walls are being torn down and broad avenues built on their foundations.

Automobile highways are being constructed in all directions, thus providing rapid transportation for a country which has been notably lacking in this regard.

The determination of China to take her rightful place among the nations is forcing radical reforms, and is opening the mind of the nation in a remarkable way to impressions from the outside.

Idols are being destroyed in many places and temples used for schools.

The anti-foreign sentiment is dying out rapidly, and anti-Christian sentiment is likewise vanishing. A new spirit of friendliness is coming over the nation.

All these things and many more like them are striking evidences of a new day in China which presents the most challenging opportunity ever known for the preaching of the Gospel. China is seeking light, shall we give her the Light of Life?

REVIVAL

The Chinese Christians have stood well the trials of recent years. Everywhere are those who have proved to be true and have grown to a place of leadership.

Persecution has not only revealed the dependableness of the Chinese Christians, but has advertised and emphasized Christianity and consequently has made much easier the work of evangelizing.

Missionaries have returned to all of our stations, and have received warm welcome. The Chinese are insisting upon the urgent need of the presence of the missionaries.

There are widespread and unmistakable evidences of a great revival. People are awaiting baptism in many places. History is no doubt about to repeat itself in a revival like unto that which occurred just after the Boxer Uprising in 1900, only now it will be on a far larger scale. How will Southern Baptists meet this compelling challenge to evangelize on a colossal scale? Will they supply the money and missionaries necessary for making a great advance in China? Will they return all the furloughed missionaries now being detained at home and send many new ones to strengthen our depleted missionary force? The situation over there can be met only by a thoroughgoing revival of mission interest over here.

SHALL WE SLEEP AT THIS CRITICAL AND MOST UNPRECEDENTED DAY OF GOSPEL OPPORTUNITY WE HAVE EVER SEEN? CHINA IS AWAKE AND CALLING.

"Awake Thou That Sleepest"

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